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CASE

AND

HIS COTEMPORARIES;

OR,

THE CANADIAN ITINERANTS' MEMORIAL:

CONSTITUTING A

Biographical History of Methodism

IN CANADA,

From its Introduction into the Province, till the Death of the Rev. Wm. Case in 1855

BY

JOHN CARROLL.

"Tell ye your children of it, and let your children tell their children, and their children another generation."—Prophet Joel.

VOL. 1

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DEDICATION

To the Ministers and Members of the Wesleyan Methodist Church, and to the various Methodist Bodies in Canada, this Book is modestly, but affectionately, inscribed—in hopes that the remembrance of a common parentage may lead them to compromise their differences, and combine and economise their energies in one undivided phalanx, to urge forward, instrumentally, the glorious work of evangelization—by their brother in the common faith,

THE AUTHOR.

Guelph, March, 1867.

PREFACE.

THE following pages comprise a book so nondescript as to require, perhaps, an exposition of its character, mode of construction, and object. It is not a history, in the ordinary sense of that term, much less a single biography, nor yet a bundle of biographies; but a biographical history. The primary design is to give a presentation of one particular public man, the REV. WILLIAM CASE, and a secondary one, of all the Methodist Ministers and Preachers who have labored in the two Canadas, from the first till the time to which the work comes down, all of whom we have, in one way or another, connected with Mr. Case. His life is the principal stream, the others are the tributaries.

The several biographies thus combined, when completed, constitute a history of Canada Methodism from its plantation in the now united Provinces of Eastern and Western Canada, till 1855. There is nothing peculiar in this feature. The biography of a succession of leading men in any community, whether secular or religious, will ever necessarily constitute a history of that community. This historical issue, however,

is the result rather than the design of the present work. It was by no means designed, when commenced, to imply a reflection on the history written by my painstaking personal friend, the Rev. George Frederick Playter, recently removed from amongst us, the first volume of which is already published, and the second, of which he lived to complete and left ready for publication, and which, it is to be hoped, will be given to the public by some means. Much less is our treatise designed to forestall the expected exhaustive work of the Rev. Dr. Ryerson, of whose intention we knew nothing when we began to write. Our humbler production, going first, we hope the researches it contains will contribute in some measure to enrich the pages of the more comprehensive history.

Although this work of ours has involved more labor and care, than any one besides ourself will ever be able to appreciate, it has, notwithstanding, been written *con amore*. In writing it we have felt in some measure the pleasure referred to in the following extract: "One who was most successful in such a research has said, 'He who recalls departed ages back again into being, enjoys a bliss like that of creating.'" This bliss has been ours.

Biography had always great attractions for the writer; and especially, since his conversion, religious biography. About the time he first began to take an interest in religion, he met with and read a volume of the "Preachers' Experiences." His youthful mind was much fascinated with the exercises and adventures of those remarkable men. After that he steadily perused all the biographies of the itinerant preachers,

European and American, published in the magazines and otherwise.

The first thought of writing anything of that kind himself occurred to his mind so early as 1834–35, when he travelled the old Matilda Circuit, where he met with "Atmore's Methodist Memorial," confined to the early English preachers. A few years after he perused with great pleasure the "Non-Conformists' Memorial," on which Mr. Atmore's work seems to have been modelled. Inquiries of the older people relative to the preachers they had had among them in former days, which was his constant habit, was prompted by a curiosity on that subject, and their answers and remarks were easily remembered without any memoranda. About the time he fell in with the latter of the two works above-mentioned, he prepared a memorandum book, and began to make collections with a view to a Memorial of the Methodist Preachers who had labored in Canada, to be alphabetically or chronologically arranged.

Subsequent divisions in our provincial Methodism discouraged him, and he gave up the project. After one of the most embarrassing of those schisms was healed, some of his materials were embodied in a sketchy work with the title of "PAST AND PRESENT." That work, except a few copies in the author's possession, is out of print. It would now sell readily; and a number of highly respectable friends of his have urged the issue of a new edition. But he felt a reluctance to perpetuate a work, a large part of which, from its very nature, was necessarily ephemeral.

About that time the idea of the present work presented itself to his mind. A kind of book which it was thought would preserve all the memorials referred to, and yet give them unity and a readable form.

He had no materials, for the private or interior life of Mr Case, furnished him by his immediate friends, or any permission to write such a life,—a publication which was, by many, thought desirable. That is a field yet open to any one who has the means of cultivating it. He has in no wise forestalled such a project; but humbly imagines he may have put valuable materials within the reach of the biographer. As a public man, Mr. Case was the property of the community, and for taking the liberty of contemplating his public career, the author makes no apology. He has said nought but good of him; and he thinks that the presentation of the example of his many public virtues, and those of his cotemporaries, is an act good in itself, and adapted to have a beneficial influence on all who contemplate those examples.

Although this book is called the Itinerant's Memorial, it is not restricted to them alone, but it preserves recollections of many others beside: such as local preachers, other officials, and private members of the church also, so far as they connected themselves with the plan of the work, and materials were found for the purpose.

The book, it is confessed, does not fall under any existing literary category. It bears some resemblance in plan to "Lady Huntington and her Friends," but it is not strictly the same

in form. If a model was adopted at all, it was Herodotus, "the story-teller of antiquity," who makes THE PERSIAN WAR OF INVASION the pivot on which all his scenes in ancient history are made to turn in his camera. This method, he thought, would suit the miscellaneous and fragmentary character of the materials he designs to preserve. Mr. Case is made the central figure, and the others subordinate ones in the group. Like Herodotus, he has divided his work into BOOKS, not CHAPTERS, and has numbered the paragraphs for convenience of reference. Like the Story Teller's, some of his episodes are rather long, especially in the "retrospective" part, but in neither case could it be helped.

Although this publication was long revolved in mind, it has been hastily written, and that, too, in the midst of multiplied other engagements—domestic, pastoral, and connexional.

The largest second half of this first volume has been written since the first half began to be printed. This, besides producing hurry, has, perhaps, led to some repetitions.

The author expects both his style and taste to be severely criticised. Punctillious people will censure him for not applying the title *Reverend* more to his ministerial subjects, but his own opinion is, that the frequent recurrence of little common-place prefixes mar the grand simplicity of such heroic characters, besides every one will know that they were ministers, without bandying the title Rev. in every sentence. He allowed himself to be overruled by his Editor and Publisher in prefixing "Rev. William" to Case and his Cotemporaries,

which does not suit his ideas of simplicity, but the average judgment of readers will decide between them. Canada has had no Case in anywise likely to be confounded with WM. CASE.

It will be said that he has descended too often to trivial matters, and has related them in a style too familiar, or that such things should have been preserved alone in notes. His answer is, (1), he has not aspired to the dignity of history; (2), that the incidents referred to were necessary to a just portraiture of the times of which he has written; (3), and if necessary to be preserved at all, they might as well appear in the text as anywhere else, or even better. Notes call off the attention; and where they recur often, which in this book they must have done, tease the reader's mind.

One other objection will be but too justly made—the style is more parenthetical than it should be in order to easy reading. This is largely characteristic of the author at all times, who early acquired the habit of crowding what he wrote about into a small space; but it arose especially from the brevity he aimed at in this work, joined to the multifarious items he had to preserve, some of which came to light after a paragraph, or sentence, was written, and had to be thrust in somehow. Had he possessed all the materials it now contains at the beginning, it might have been written more flowingly; or if he had now time to re-write it, this characteristic might be secured. This is not now possible; and he will never be paid for the drudgery he has already performed, without taking on him that additional labor.

The ascetical will say the book is not religious enough, and that the writer should have moralized more, but as he has furnished the data, he thinks the reader will be lead to moralize for himself. Others of an opposite character may think the records of such humble labors unworthy of preservation. Let such listen to the poet's indignant protest:—

"While heroes claim the palm, and poets sing
The sapient statesman and the patriot king;
While beauty, genius, wit, by turns demand
The sculptor's labor and the painter's hand;
While wond'ring crowds loud acclamations raise,
And earth reverberates with the favorite's praise;
Shall nobler Christians, in a Christian age,
Have no memorial in affection's page?
Shall ceaseless vigils, persecution, strife,
The sacrifice of ease, of health, of life;
Have no distinction grateful? no record?
Yes! valiant champions of a heavenly Lord,
As long as patience, resignation, love,
Are prized by saints below and saints above,
Ye sufferers meek! who pain and scoffs defied,
Who warned and wept, endured and died,
Ye shall be honored!"

To honor such men has been the author's design in the following pages. How far his manner of treating the subject has contributed to that worthy object he must leave to the public and posterity to say.

Of one other feature of this work the reader must be apprised before he enters on its perusal. The author has several times quoted himself, *verbatim;* or, rather, reproduced portions of PAST AND PRESENT, as well as parts of miscel-

laneous articles in various periodicals. His justification is this: they were originally his own, and he gave up the project of what was likely to be a paying edition of his former work, that some of the more sightly stones of the first structure might be brought into the new edifice.

The ANALYTICAL INDEX which follows will furnish the clue for tracing any particular person who may chance to be a special object of interest and inquiry to any one that consults the book. By this means a consecutive memoir may be compiled of any one of the Itinerants. This first volume ends with the year 1815; the second will come down to 1855.

The author, in conclusion, wishes to record his sense of obligation to the painstaking oversight of the Rev. Dr. Wood, who has kindly acted as Editor of the publication, while its pages have been passing through the press, by whose wise suggestions some blemishes have been avoided.

Guelph, March, 1867.

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REV. WILLIAM CASE,

AND

HIS COTEMPORARIES.

BOOK FIRST.

MATTERS BEFORE MR. CASE'S ENTRANCE ON THE ITINERANCY.

1. On the twenty-seventh day of August, 1780, in the town of Swansea, on the Massachusetts sea-board, an event of much importance to two countries, the State of New York, but especially Canada, occurred, in the birth of a child, who was to do much in his own person for their *religious* and consequently *material* interests, but more by influencing others, being destined largely to sway and direct. That individual was the late REVEREND AND VENERABLE WILLIAM CASE, "THE FATHER OF INDIAN MISSIONS IN CANADA."

2. His parents, it is surmised, belonged to that class of small farmers who then constituted the mass of New-England's rural population. From the best information we can get, the elder Mr. Case was a man in only moderate circumstances. We would have been glad to tell how far his son's future course was influenced by the moral and mental character of the parents, but have to confess ourselves without the desired information.

3. How much of his BOYHOOD was spent in his Eastern birth-place, has not been ascertained. So also we are denied the pleasure of presenting those early out-croppings of future

character so interesting to the curious, and which justify the oft-repeated adage, that "the boy is father to the man." It is surmised at least, however, that his stay in that country must have covered his school-going days. New-England then, as well as now, was in advance of all other parts of the American Union, and of many other places besides, in the matter of common schools, and William gave evidence that he had received a good common school education, by following the occupation of school-teaching in youth; by his ability to write printable letters and perform the duties of Secretary of Conference while yet young in the ministry, achievements utterly beyond the reach of many of his brethren in that day, notwithstanding they preached well; and by the interest he evinced both in primary and academical education during the whole of his ministry, embracing some part of it times when education was neglected and decried by many.

4. As his children were somewhat numerous, William's father removed his family, it is thought, before the time of his son's majority, from the less productive soil and smaller farms of the "Old Bay State" to the more fertile lands of Central New York, then covered with a dense and almost boundless forest. The Rev. Dr. George Peck gave it as his opinion to the writer that the family settled first in the "town" (township) of Chatham, between Albany and Springfield. Thirty years afterwards we found relatives of Mr. Case scattered from Schenectady to Newark on the Erie Canal. In this region any man who could wield an axe would soon clear broad acres for himself. Here no doubt this young man acquired those habits of toil and of submission to privation which answered such important ends to him in his after course.

5. William's arrival at manhood found him there amid the inspiring grandeur of forest scenery; the rude and boisterous activities of frontier life; and the primal elements of what is

now one of the richest parts of the "Empire State." We have learned pretty directly that William's youth was characterized by "wildness," and that his amiable heart and handsome person exposed him to some dangers from which he did not wholly escape.

6. The American Republic had now existed twenty years. In that very short time, her population had been wonderfully augmented in the frontier States—from natural increase and foreign immigration, pushing its surplus members westward; or, rather, while the less adventurous remained in the older settlements, the more enterprising and adventurous tried their fortunes in the attempt to found new ones.

7. Many of these pioneers spread themselves in Western Virginia, Western Pennsylvania,—and further into the great valley of the Mississipi, laying the foundation of the now mighty States of Ohio, Indiana, Kentucky, and Tennessee, while others reclaimed the wilderness parts of New York, and thence went on north-westward into the then territory of Michigan.

8. Immediately on the recognition of American Independence, the adherents of the Royal cause in the revolutionary struggle, the sturdy old UNITY OF THE EMPIRE LOYALISTS, from choice or necessity, withdrew from the territories of the new Republic, *ten thousand* of them seeking homes in the wilds of Canada, locating themselves along the dividing waters from Montreal westward along the St. Lawrence, Bay Quinte, Lake Ontario, Niagara River, Lake Erie, and Detroit River, to the foot of St. Clair. They coasted the entire way in row-boats, trailing them up the rapids of the St. Lawrence by main strength, as draught animals did in after years; or carried their effects on pack-horses through the wilderness which intervened between their abandoned dwellings in the old

colonies and the country of their future homes. The toils and sufferings of their journey were incredible; and after their arrival at their journey's end, their labors and privations were great for many years. At first their milling was done by hand, or the grain was ground in steel "hand mills," furnished, along with three years' provisions, by the Government, one for each township, and after water-mills were built, they often coasted from fifty to a hundred miles to have their grinding done. Or, where the distance was not so great, their grain and flour were carried for many miles upon their backs.

9. But these ardent minded and enduring men under both Governments, must have the ordinances and controlling influences of the Christian religion, or their very energy of character will work their overthrow. How are they to be provided with those ordinances? Where shall the preachers be found, qualified in sufficient numbers, or with the required rapidity, to follow up this everflowing stream of human existence in its north and westward course? How shall the supply be kept up to the demand? Who shall defray the cost of their education, and their outfit when educated? Who pay the expenses of their journey? And who support them in adequate respectability and comfort to comport with their dignity and refinement when one has been settled in each locality? Who? Certainly not the new settlers themselves, whose thoughts and energies are too much occupied with the toils and shifts necessary to procure a scanty subsistence. The very sam reason might be alleged why they have not the means, if they could be supposed to have the disposition, which few of them had, to secure so desirable yet so expensive an object. And, whatever may be said for the disposition and the ability of those in the older settlements of the Continent to conceive and carry out a scheme so vast and good, they certainly neither effected nor projected any such work.

10. In this unparalleled and unprovided-for state of things, it pleased an overruling Providence to make the necessary provision, and that the very best, considering the peculiar character of the case, for the religious wants of the pioneer settlers. He is not only about to provide them "Pastors after His own heart," but pastors after the people's heart also—men who can sympathise with the class of persons to be benefited—in tastes, and share with them in hardships.

11. Two tiny slips from the yet young and vigorous stock of Methodism in Europe were transplanted into American soil, in 1766, apart from each other, the one by the Hecks and Embury in the city of New York, the other by Robert Strawbridge in Maryland. In 1769, the first two Itinerant Lay Preachers were sent over by Wesley himself. Two years afterwards two more were sent by the same authority. Subsequently, other European Preachers came over, either by authority or at their own instance. At the outbreak of the Revolutionary war, or soon after, all those preachers returned to Britain, or entered the ministry of the different churches of the land, except the inviolable and indomitable *Asbury*, who marshaled the native American Preachers raised up in the country, of whom there were now a score or more, and led them on amid the din of war in a bloodless but more glorious conflict—a conflict, too, which was crowned with victories. They reported, at the close of the war, no less than *fourteen thousand, nine hundred, and eighty-eight* members in their widely-scattered societies.

12. In 1783, the Independence of the United States was acknowledged. In 1784, the English hierarchy for the Colonies being overthrown, and the Episcopal Church itself being in a state of complete disorganization, Wesley sent over the Rev. Dr. Coke to organize the American Methodist Socie-

tics into a compact connexion, with the style and all the appliances of a *Church*. The Methodist Episcopal Church in the United States was the result. Great good attended this measure. Up to 1790, however, the labors and successes of the new church had been confined to the country south of the city of New York, with the exception of the city of Albany and a few intermediate places on the Hudson.

13. About the year just mentioned, or a little before, *Freeborn Garrettson*, with a band of ardent young preachers, was commissioned by Bishop Asbury to introduce Methodism into the country up the North River, east and west, as far north as Lake Champlain. Six circuits were the fruits of the first year's efforts, extending from New Rochelle to the Lake above named. One of his nine young men was *Darius Dunham*, a name afterwards celebrated in Canada.

14. In many of the new settlements in which the gospel was introduced by the Methodists, since the organization of the American Methodist Church, the first laborers who prepared the way for the regular Itinerants, were private members of the church, or local preachers, who had emigrated from older places, in common with others, and who when they arrived at their new homes, with a zeal which characterized all Methodists in that day, sought the spiritual good of their neighbors, by holding prayer meetings, exhorting, and preaching as they were able. This was particularly true of Canada, among whose early settlers, whether "U. E.'s," discharged soldiers, or immigrants from the old country, there were several Methodists. Thus in 1780, "a Methodist local preacher, named Tuffy, commissary of the 44th regiment, came to Quebec," and preached in that city while his regiment remained there. In 1785, the Hecks, some of the Emburys, and John Lawrence, settled in Augusta, and held a class-

meeting among themselves. In 1788, Col. Neale, of whom more hereafter, preached and formed a class near Niagara; and Lyons, an exhorter from the States, and McCarty, a converted Irishman, a Whitfield Methodist, held meetings under many difficulties in the Bay of Quinte country, until McCarty was made away with in a mysterious manner. These particulars are to be found in Playter's History.

15. In 1790, the never-to-be-forgotten *William Losee*, not succeeding to the satisfaction of his ardent mind on the Champlain circuit, to which he had been sent at the beginning of the previous Conference year, and being on an elevation where he could look down into the valley of the St. Lawrence, and having, furthermore, relations in the British Province which comprehended that valley, as well as possessing early proclivities towards the British Government, asked leave to explore that country, and received permission from Bishop Asbury, or Elder Garrettson, "to range at large" for the ensuing Conference year, (1790-91). He crossed the St. Lawrence, certainly somewhere below Matilda, (and probably as far down as St. Regis), for he preached in Matilda on his way westward, also in all accessible places as far up as the Bay of Quinte. The first person known to be converted through the instrumentality of his preaching was a young relative of the preacher, *a Joshua Losee*, who found the peace of God while wrestling in an agony of prayer in a lumber shanty one Sunday, while his fellow workmen were away. This was on a point of land on the American side of the river; and so great was his rapture, that, to use his own language relative to his exstacy, "You might have heard me shout across the St. Lawrence." Another of his early converts in that township was an ignorant, wicked young man named *Joseph Brouse*, known many years afterwards among the people as "Uncle Joe Brouse." He was struck by the power of God while in the act of making

derision in a religious meeting, in answer to Losee's prayer, who, on seeing his misconduct, lifted his eyes and hands to heaven and cried out, "Smite him, my God! My God, smite him!" He fell like a bullock under the stroke of the butcher's axe, and writhed on the floor in agony, until the Lord in mercy set his soul at liberty. Other early converts in that region were, Michael Carman, Peter Brouse, and John Van-Camp. Farther up, Losee found a people prepared for the Lord. Paul and Barbara Heck, among the primal founders of the New York Methodist Society, as also John Lawrence, who had married the celebrated Philip Embury's widow, and Samuel Embury, Philip's son, who became the first leader of that class, as we have elsewhere shown, were now in the township of Augusta, in the neighborhood of the "Big Creek," since 1785. The leading subject of our treatise, Mr. Case, no mean authority, says of the then religious state of the Province:—"The only ministers in the country, I believe, were Rev. Mr. Bethune, of the Scotch Church, in Lancaster, Rev. Mr. Stuart, of Kingston, Mr. Langhorn, of Bath, and Mr. Addison, of Niagara. Perhaps there was a Lutheran minister in the Dutch settlement in Matilda, and another at the Bay of Quinte. Besides these, I cannot learn there were any others; so that the settlements from the Lower Canada line to Fort Malden, a distance of about 450 miles, were mostly without religious instruction; and throughout all those settlements religious feelings were found among the few, and fewer still attended to the religious duties of family devotion. Some families there were who had been members of Mr. Wesley's society in Ireland. The names I recollect are Detlor, Heck, Embury, Dulmage, and Lawrence. Some of these belonged to the first Methodist society in New York."

16. The next year, 1791–2, the memorable year of the venerable Wesley's death, and the year of the enactment of

the Constitutional Act for Upper Canada, William Losee received a regular designation in the Minutes of the New York Conference to "Kingston," his circuit standing in connection with the renowned Jesse Lee's first New England district! The Conference which appointed him sat in Albany, New York, May 26, 1791. So soon as the ice would bear his horse, he crossed the dividing waters at Cape Vincent, having come through a trackless wilderness, a journey of weeks. He soon organized a circuit around the shores of the Bay of Quinte, not forgetting to visit his friends along the banks of the St. Lawrence, and, we have a right to believe, those in the Niagara country also.

17. About the same period of which we are writing, Methodism entered what is called the "Lake Country," so called from its comprising several beautiful collections of water, severally from ten to thirty miles in length, most of them designated by euphonious Indian names, such as *Owasco*, *Cayuga*, *Seneca*, *Onondaga*, *Canandaigua*, and the like. This southern side of the State of New York was reached by the pioneer itinerants from Pennsylvania, through the valleys of Wyoming and Susquehanna. Thus was the country in which the Case family resided, becoming gradually surrounded, and permeated by religious influence through the instrumentality of Methodism.

18. We are sorry Mr. Case kept no journal, or at least that none has come into our hands. This, with his prevailing silence with regard to himself, has left us in ignorance of the human instrument, and the particulars of the great turning point in his life, namely, his "translation out of the kingdom of darkness into the kingdom of God's dear Son." He simply says in his JUBILEE SERMON, "I was converted in February, 1803." He was then *twenty-three* years of age. From some

vague recollections of circumstances casually recited by those who had knowledge of those early times, the author received the impression that his newness of life in Christ began in a revival, which imparted coincidently the same blessing to several other young men in the vicinity, who also entered the ministry, some of whose names will occur as his coadjutors in the work before we have done.

19. Methodism in that stage of its progress and history was characterized by glowing enthusiasm and tireless activity. Every particle of talent among its votaries was called into immediate and constant requisition. In two short years after his conversion, namely, in 1805, Mr. Case had passed through the subordinate grades of *exhorter* (then thought to be an indispensable preliminary link, and very justly, in view of the general rawness of the candidates), and *local preacher*, and was recommended to the New York Conference, which then comprised the whole of the State of New York, some adjacent parts of New England, and the whole of Upper and Lower Canada, in which Provinces, particularly the former, he was to spend the greater part of his life.

20. It will be our duty to devote a paragraph or two to the religious state of that country to which he was about to repair, Methodistically considered at least. And here, as our work is so largely biographical, we must present what we have gleaned relative to the first agent whose time while in the Province was exclusively devoted to the plantation of Methodism.

21. Where *William Losee* was born, or brought up, curious as we may feel about the pioneer-preacher, we have not the means of determining. The first information we have of him is in the General American Minutes of his having been "received on trial" for the ministry. This was at the com-

mencement of the Conference year 1789–90. The session of Conference took place in the city of New York, May 28th, 1789. He was enrolled among Garrettson's pioneer band of young men, and designated to "Lake Champlain," along with David Kendall, as his senior colleague. The next year his name appears in the Minutes among those "Continued on trial," but it does not appear as appended to any *station*, nor does his last year's circuit appear, at least by that name. It was during the Conference year, beginning October the *fourth*, 1790, that he was allowed to "range at large," and came on the exploring tour to Canada above described. He crossed, as we have surmised, at St. Regis, passing up the north-western branch of the St. Lawrence, preaching in Matilda—cheering, mayhap, by the way the little coterie of German-Irish Methodists, the Hecks, and Lawrences, and Emburys, in the township of Augusta, beyond the "Big Creek"—and going on to re-animate the adherents of Lyons and McCarty in the "Bay country."

22. Losee has been described as being at the period at which we write, about twenty-eight years of age, rather tall and active,—and, despite a shrivelled arm, an agile and fearless horseman, usually riding upon the gallop. As a preacher he was more HORTATORY than expository. He was impassioned, voluble, fearless, and denunciatory, cutting deep and closely, and praying God to "smite sinners!" He was, probably, more awakening than consolatory; and more of a John the Baptist, with a temporary, preparatory mission, than one adapted to build up a permanent cause, as the issue will most likely show.

23. His labors the first year, seem to have resulted in very extensively signed petitions, which were forwarded by his own hand to the Conference which sat in New York, May 20th,

1791, asking for his re-appointment. The prayer of these petitions was granted, and he was re-appointed—entering the Province, as we have seen, by crossing the ice so soon as it would bear his horse, which he had not brought with him in his first journey,—having traversed the forests of the Black River country, guided by the tributaries of the Mohawk, till he surmounted the water shed between the two great valleys; and then traced those of the Black River to it mouth.

24. His circuit was named from the then *village* of Kingston. It included all the settlements, fifty or sixty miles each way, east and west from Kingston. He reported to Conference at the end of the year, at least five classes, some of which he organized for the first time, and others he may have only re-organized, having substantially existed before. They would rank, perhaps, according to priority, as follow:—"Augusta class first, the Niagara class second, Adolphustown third, though the first regularly formed," next Earnestown, and lastly Fredericksburgh; these included 165 members.

25. The next year, he and *Darius Dunham*, were appointed to supply the work in Canada, and it was divided into two circuits, *Cataraqui* and *Oswegotchie*, both of them designated by formidable Indian names. Cataraqui was used interchangeably with Kingston, as the former was the ancient name of the place; and Oswegotchie was named from a river and fort on the American side of the St. Lawrence, near where Ogdensburgh now stands, bearing that name—although the labors of the preachers were bestowed on the Canada side. Dunham had special charge of the former circuit, Losee of the latter; yet, as Mr. D. alone was in full ministerial orders, he probably sometimes exchanged with the other for the purpose of dispensing the ordinances. At the close of this year, 255 members were returned for Cataraqui, and 90 for the other—345 in all.

26. These men and their circuits disappear from the list of appointments in 1793–4. Dunham and the country appear again, but *Losee* never. What became of the well-remembered proto-preacher of Canada? Playter gives an answer at once frank and touching, and likely authentic. We will not mar his account:—"The cause was never published except in conversation. It reflects no shame on the man, and yet thereby he was unable to perform the duties of his station. To give the light in this connection is better than to leave the matter in darkness, and to allow scope for speculation or suspicion of after writers, and of future prying inquisitiveness. He was the subject of that soft but powerful passion of our nature, which some account our weakness and others our greatest happiness. Piety and beauty were seen connected in female form then as well as now, in this land of woods and waters, snows and burning heat. In the family of one of his hearers, and in the vicinity of the Napanee river, where he formed the third society, was a maid of no little moral and personal attractions. Soon his attention was attracted; soon the seed of love implanted in his bosom; and soon it germinated and bore outward fruit. In the interim of suspense, as to whether he should gain the person, another preacher came on the circuit" (his senior in office, Dunham), "visits the same dwelling, is attracted by the same fair object, and finds in his heart the same passion. The two seek the same person. One is absent on the river St. Lawrence, the other frequents the blest habitation never out of mind. One, too, is deformed; the other, a person of desirable appearance. Jealousy crept in with love; but at last the preference was given, and disappointment like a thunderbolt overset the mental balance of the first itinerant missionary of Canada. He became entirely unfitted for the constant and laborious duties of his ministry. His condition was doubtless made known to the Bishop, who

kindly and quietly dropped him from the itinerant list. After the balance of his mind was restored, he left the Province, returned to the United States, and after a time he engaged in trade in a small way in the city of New York,"—an inglorious termination, rather, of a heroic career. The writer has personally heard tradition confirmatory of Mr. Playter's account; nor does he wonder that these ardent, and not too much experienced young men, were so smitten with one, in youth, who when the writer saw her, at the age of sixty, was still fascinating—much as he deplores the result to poor Losee. He did not, however, wholly cease to be useful, but continued to preach in a local sphere, and after some years, returned to visit his friends in the Bay country, and gave them some arousing sermons. We return from this episode, and resume the thread of our brief annals.

27. Dunham and the local laborers, several of whom, such as Roblin, German, and the Steels, had been raised up, probably laboured on during the Conference year of 1793–4, as the numbers at the close of that year, for the two circuits, the "Lower" and the "Midland," as they are called, stood at 332.

28. Three preachers appear in the Minutes of 1794–5, for Canada, namely, the "Elder," *Darius Dunham,* and *James Coleman,* specially designated to the "Lower Circuit," and *Elijah Woolsey* to the "Upper." In 1795, there is a return of three Circuits—the Oswegotchie, the Bay of Quinte, and Niagara, with 483 members. Four preachers are appointed for the Conference year 1795–6, *Sylvanus Keeler* being employed in addition to the names given for the previous year. In 1796, they return 474 members. Keeler is discontinued, Woolsey removed, and *Samuel Coate* and *Hezekiah C. Wooster,* usually known as "*Calvin Wooster,*" sent in their places. In 1797, they return 795

members, but we cannot find the stations for Canada, or the appointments made at the Conference, although the ministers appear in the list of "elders," and are stationed in no other part of the work. Most likely the same men were on the same ground as the year before. *Wooster* was in Canada we know, and a great revival of the work of God took place under his labours. It began in the spread of sanctification among the members. No wonder, therefore, that the published returns for the next Conference, gave 899 members for Canada. At the Conference of 1798, Dunham, Samuel Coate, and Coleman were continued; Wooster went home to die in glorious triumph; and *Michael Coate*, a brother to Samuel, took his place in the Province. They report a *decrease* of thirty, the first reported for Canada, the result of the 'sifting' after the revival, in 1797. Still they have the goodly number of 869. At that Conference Michael Coate removes, and *Joseph Jewell* comes on, to take charge of the whole as "Presiding Elder." The next Conference, held in New York, June 19, 1800, they have doubled the cape of another hundred, and report 996 members. At that Conference, Dunham locates, having travelled twelve years; Samuel Coate goes out of the country; Keeler is called out again; and four new names appear in the Canada field, namely, *Joseph Sawyer*, *William Anson*, *James Herron*, and *Daniel Pickett*, seven labourers in all. A stronger staff than the Province ever had before. They return at the Conference of 1801, as members 1,159 souls, an increase of 163. The Conference distributes the work into five Circuits, and manns them with Jewell, *Samuel Draper*, Sawyer, *Seth Crowell*, Keeler, Pickett, Anson, *Jos. Aikins*, *John Robinson*, and *Caleb Morris*—five new names, and ten in all. They report in 1802, fifteen hundred and two members. At that Conference, Jewell, Robinson, Pickett, Sawyer, Keeler, and Crowell, remain in the Canada

work; and *Thomas Madden*, *Peter Vannest*, *Nathan Bangs*, and *N. U. Tomkins*, take the places of those whose names we miss. In 1803, they report an increase, and the number stands at a round *sixteen hundred*. This year, but nine laborers are appointed by the Conference, although there may have been another under the Presiding Elder. *Jewell* removes, and the District is intrusted to *Robinson*, who proved himself scarcely worthy of the trust, as we shall see in the sequel. Keeler, Sawyer, Bangs, and Madden are still on the ground, and we welcome *Samuel Howe*, *Reuben Harris*, and *Luther Bishop*, who are strangers. Although their standard-bearer has showed faintness, they present at the Conference of 1804, an increase of *fifty-nine*—total, 1,649.

29. Now, a joyful event occurs to the Methodists in the Province; *Samuel Coate*, who is so favourably known to our readers, takes the District, and marshals under him, on seven circuits, nine good men and true, among whom we read one name new to us, but *now* known to fame; this is no other than the then rising *Martin Ruter*, afterwards *Doctor* Ruter. *Harris* is gone, but *Anson*, always acceptable, is back again. They report at the Conference of 1805, which is the real starting point of our biographic history, *seventeen hundred and eighty-seven* members. Henceforth, we must give fuller particulars.

BOOK SECOND.

HIS SPECIAL FIELD, AND FELLOW-LABORERS, WHEN HE ENTERED IT, WITH SOME THINGS RETROSPECTIVE.

1. We have already passed our hero through the inferior grades of Exhorter and Local Preacher, [through which latter stage his transition must have been short; for he used to say he had but two sermons when he took the itinerant field,] and we have seen him recommended to the Conference to be received on trial for the regular ministry. The seat of the New York Conference for 1805, was Ashgrove, in the northern part of the State, near Lake Champlain, which had been colonized largely, in 1770, by some immigrants from the original New York Society, the Hecks and Emburys, who resided there till the breaking out of the Revolution, (when they removed to Canada, they being destined to be the planters of Methodism here as in two several places besides,) long before the intermediate country, between Ashgrove and the City, had received the teachings of Methodism. Thus was it long a spiritual oasis in a wide moral desert. It was at the period of which we write, (1805) Methodistically considered, so strong and important as to give name to a Presiding Elder's District, and to be able to accommodate the assembled members of a large Annual Conference, embracing 398 preachers in all.

2. Thither our young candidate for the honors and hardships of the itinerancy, wended his way. The recom-

mendation for his reception was favorably entertained, and he was received on trial, with five others, one of whom, *Robert Perry*, a Canadian, was destined for a time to be an immediate coadjutor; but of him more anon.

3. It seems to have been a rule with the Bishop to send no preacher out of the Union without his consent; but within it, no man was consulted about his appointment, but was usually in blissful ignorance of it until he heard his name read out at the close of the Conference—perhaps for some place of which he had never before heard. A call was, therefore, made for volunteers for Canada, and Case offered himself, and was appointed to the Bay of Quinte. It was not without emotion, though, that he set off for and prosecuted his journey to his far distant field of labour. Let his own glowing language, uttered fifty years afterwards before the Conference, in London, C. W., speak for him:—"I beg to relate an incident which occurred in my journey to this country. It was while travelling through the forests of the Black River. As I was drawing near to the field of my future labor, I felt more and more deeply impressed with the importance of my mission, and my insufficiency for preaching to a people already well instructed; as yet but a boy; only about two years since my conversion; devoid of ministerial talents as I was of a beard; I feared, on account of my incompetency, that I should not be received in a strange land. So strong were the emotions of my heart that I dismounted and sat down, and wept and prayed. While thus weeping, these words were spoken to me in words that I could not misunderstand: 'I will go before thee—will prepare the hearts of the people to receive thee; and thou shalt have fathers and mothers and children in that land.'" Such was the trembling commencement of an honorable and successful career.

4. The work had so far progressed in this country, since the period when Losee first entered it, that it now comprised *eight* Circuits, besides Montreal, which had been occupied by *Ruter* the previous year, and which, though not mentioned, it is surmised, was the residence and special charge of the presiding Elder during the year on which we are now entering. The membership, we have seen, was *seventeen hundred and eighty-seven.*

5. The names of the eight Circuits above mentioned, with the Preachers by whom they were respectively supplied were as follow:—

Long Point—Luther Bishop.
Niagara—Gershom Pearse.
Yonge Street—Daniel Pickett.
Smith's Creek—Thomas Madden.
Bay of Quinte—Henry Ryan, Wm. Case.
Oswegotchie—Sylvanus Keeler, Nathan Bangs
Ottawa—Robert Perry.

These nine laborers were presided over by the celebrated *Samuel Coate.* Allow me to introduce the reader to each one of these, Mr. Case's fellow-labourers.

6. Mr. Coate, who stands at the head of the host, is the oldest in the work (although it is probable not the oldest man), having been received on trial in 1794, while he was immeasurably above the rest in personal appearance, natural eloquence, and in educational and polite accomplishments. He was a native of Burlington, New Jersey, of respectable *Quaker* parentage, who embraced Methodism, and were the first to welcome its teachers to their neighborhood. His appointments before he came to Canada, were Flanders, in the State of New York, and Albany, where he had been in charge. Then came his first four years in Canada, a period

which embraced his palmiest days. During this time he was unboundedly popular and uncommonly useful. He was evidently a very extraordinary person for such a day and country. He swept like a meteor over the land, and spell-bound the astonished gaze of the wondering new settlers. Nor was it astonishment alone he excited. He was the heaven-anointed and successful instrument of the conversion of hundreds. His success in the early part of his career was truly Whitfieldian. He had entered Canada, as we have seen, in 1796, where he had labored to the close of the Conference year, 1799, 1800, alternating on its two first formed Circuits. His stations during his time of absence from the Province, had been varied and respectable. In 1800 he had been stationed in Burlington, N. J., his native place; in 1801 he was in charge of Philadelphia; in 1802 he w s sent to the city of Baltimore, the garden of Methodism, in company with such celebrities as Joshua Wells, Laurence McCombs, and Nicholas Snethen. We have seen that one year before our present date, that is in 1804, he had been sent back to Canada, where he had (*previously*, I think,) formed matrimonial connections. A Miss Dulmage, one of the fair daughters of the German-Irish stock, had won his heart to herself, and to her country; on which account, no doubt, he was the more easily persuaded to return and take charge of the work in this new country. This lady the writer saw several times; and, although it was the afternoon of life with her then, he nevertheless perceived the remains of that beauty which in youth, alongside of her sprightly husband, justified the terms, "The Handsome Pair." This quotation is from Playter, who says of Coate, "He wore long hair, which flowed down on his shoulders in graceful curls." Whatever classical attainments he may, or may not have had, he was no doubt an accomplished English scholar. His skill in

penmanship would be marvelous in this day—but more of this hereafter. Any one who reads Mr. Playter's history, which we by no means wish or expect to supersede, will find that Coate was the sound divine and skilful polemic, as well as the impressive preacher. The writer remembers reading the book in answer to the Rev. Robt. McDowell, on the Calvinian Controversy, and how much he was impressed with its acumen and force. Here we leave him for the present.

7. The next in seniority after Coate was SYLVANUS KEELER, although a very dissimilar man. He was converted and raised up into the Ministry in Canada, in Elizabethtown, not many miles from where Brockville now stands. He had no advantages of education in early life; and when he first began to speak in public, it is said, he could scarcely read his hymn. But by private study he so far surmounted this defect as to become possessed of tolerable attainments in English. He had, moreover, endowments natural and of divine bestowment, which went far to counterbalance the defects referred to. His person was commanding and even handsome. His voice, for *speaking* at least, was excellent; it was clear, melodious, and strong. The distance at which the old people said he could be heard was marvelous. His spirit and manners too were bland and engaging; and his zeal and fervor in his Master's cause knew no bounds, and suffered no abatement to the last.

8. He had been received on trial in 1795, ten years before Case entered the Province, and was that year appointed to the Bay of Quinte Circuit. From '96 to '99, his name disappears from the Minutes. It may be he retired for a time from a sense of educational incompetency, or, more likely, from the ever recurring embarrassment, "from family concerns," as they then phrased it; for he was encumbered with a domestic charge before entering the field. In 1800

he was received again, and stationed where first appointed five years before, Bay of Quinte, where he remained two years. His former year's service counted for one in his probation, so that in 1801, he was received into full connexion, the probation for deacon's orders being only two years. In 1802 he was appointed to "Oswegotchie" (which embraced his family residence,) "and Ottawa," with Seth Crowell and Nehemiah U. Tomkins for colleagues. His Circuit must have extended from Gananoque to La Chute, in Lower Canada, a distance of about *two hundred miles*, and as far North as there were any settlements. In 1803, his Circuit was Niagara and Long Point—extremities, you will say, wide apart! Yes, and made wider still by the indescribable difficulties then attending travelling. In 1804, we find him back on his old stamping ground, which, though not so wide as his previous years' field of labour, was yet wide enough; it extended from Kingston, on both sides of the Bay, beyond Belleville, to the township of Sidney. And now, in 1805, we find him back at Oswegotchie, disencumbered of its awkward appendage, Ottawa—a proof that he had "honour in his own country, and among his own kin."

9. It seems he never found it convenient to remove his family to any of his Circuits, besides the one in which was his original home. He was often three months at a time from his faithful, encouraging wife, and his family of small children. The story of their destitution, and the shifts they were put to, to exist, in those seasons of destitution, might wring "tears from eyes the most unused to weep." No wonder that his return to them was always considered as a jubilee. When the time of his periodical visits drew near, his little ones, as a son and daughter of his assured me long years afterwards with deep emotion, would mount the fence, and strain their eyes to catch the first glimpse of their re-

turning father, often for hours, and even days, before his appearance. Such was one of the men of toil and suffering with whom Case was henceforth to stand identified.

10. Two brethren now present themselves, of equal years in the Connexion—*Henry Ryan* and *Daniel Pickett*. RYAN, the immediate colleague of Case, is by far the greater man of the two we are now to contemplate, and we will consider him first. The name *Ryan* indicated a Celtic origin, and he was very possibly of Roman Catholic parentage. He was usually supposed to be an Irishman. Bishop Hedding, who travelled with him at an early day, calls him a "brave Irishman." He was probably young when he came to America, as we could never discover any Irish accent in his speech. He probably spent, as appears from what is to follow, his youthful days in either the city of New York, or Albany. He was heard, by an old man of the writer's acquaintance, to say, that before his conversion, he was what was then called, a "Stage-boxer!" this, moreover, was a current opinion. And we know of no man who would have been more likely to succeed in that infamous calling than himself, had he turned his attention to it, and been trained for it, such was his courage, agility, and strength. This made his conversion to a life of holiness and usefulness, all the greater triumph of infinite mercy and grace. We do not like to hazard an opinion about his height, because, men so stout as he, are likely to appear shorter than they really are. He might have been five feet eleven—one authority says he was six feet. He was bony and muscular, but plump and compact. His complexion was dark—head and face massive—forehead rather projecting—his nose curved a little downwards—and his chin, which was a double one, with a dimple in the centre, curved upwards, towards the nose. He was very sprightly in his movements; he would start to his feet, when an old

man of sixty, and beginning to be corpulent, without ever putting his hands to his chair. He was known in his prime to throw ordinary sized men over the enclosure of the Camp-ground, who were found disturbing the order and solemnity of the services within. There was no law for the protection of out-door worship in those days, but Ryan knew how to protect himself and his friends.

11. Ryan seems to have resided and exercised his gifts as a Local Preacher, in Duchess County, which lies on the east side of the Hudson, between Albany and New York, before he entered the itinerant work, and to have made himself useful when secular business called him into other parts. A passage from the auto-biography of the Rev. Tobias Spicer will confirm this statement. Mr. Spicer is speaking of a place in Warren County, near the head waters of the Hudson River. He says,—"About this time," (this was before Garrettson's pioneers had arrived there, years before Ryan became a *travelling* preacher,) "Henry Ryan, a Methodist preacher, from Duchess County, New York, came into the neighbourhood on business, and put up for a few weeks with Mr. Samuel Crane. By means of his pocket Bible, the family discovered he was a Methodist preacher, and informed Mr. Woodward that there was a Methodist preacher stopping with him. Immediately Mr. W. went over to see him; and after conversing with him awhile, and learning what Methodism really was, he invited him to preach in his house the next Sabbath. To this Mr. Ryan consented, and his preaching brought new things to their ears—they had had no other than Calvinistic preaching before." A Methodist cause in that place was the immediate result of Mr. Ryan's visit, according to Mr. Spicer.

12. His native energy of character, under the controlling

influence of the grace of God, of which he was then, no doubt, largely a partaker, had won him fame in his early ministry, and pointed him out as a suitable pioneer in a new country. Perhaps, too, his being a native-born British subject was another reason for his going to Canada.

13. The five years previous to his coming here had been spent around Lake Champlain in the adjacent States of Vermont and New York, crossing into Lower Canada from time to time in the prosecution of his work, where to this day his labors are pleasantly remembered by some of the very oldest inhabitants. The first two of these five years were spent in the Verginnes Circuit; the third on the Fletcher, both of these in Vermont; and the fourth and fifth on the Plattsburgh, in New York. In two out of these three Circuits he had remained two years, the longest period possible, and somewhat unusual, in that day, which spoke well for his acceptability and success. Happily for us, as to the Circuit on which he remained but one year, we have an account of his labors from the pen of his colleague, who became a *Bishop* in the issue. Hedding says of Ryan, "He was in that day a very pious man, a man of great love for the cause of Christ, and great zeal in his work as a minister. A man who labored as if the judgment thunders were to follow each sermon. He was sometimes overbearing in the administration of discipline; but, with this exception, he performed his duties in every part of his work as faithfully as any man I ever knew. He was very brotherly and kind to me—often speaking to me in a manner calculated to urge me on to diligence and fidelity in the great work. When we met in the place of intersection in the Circuit, he would salute me with his favorite exhortation, 'Drive on, brother! Drive on! Drive the devil out of the country! Drive him into the lake and drown him!'" The reader might feel curious to know

something of the Circuit as it then was travelled by these two celebrities. We give a description from the pen of Dr. Stevens:—"It comprehended all the State of Vermont between the Green Mountains and Lake Champlain, and required incredible travel and labor." More of Ryan's character and doings will be developed hereafter. Such was the man and his antecedents whom young Case was to have for his first Superintendent, and for several years subsequently as his Presiding Elder. But we turn to the man who, to use a colleague's phrase (although they, alas, poor men! had never studied in college halls,) was of the same "graduating class" with himself.

14. Daniel Pickett; as he was outside of the central Methodist body during the latter and larger part of his life, excepting a short interval, and exercised no very remarkable influence while in it, must be despatched with brevity. As he spent all his itinerant life in the Canada work, and settled in the country when out of the work, it is presumed that he was raised up into it in Canada. He was received on trial, as we have seen, in 1800, along with Ryan and some others. His first Circuit was the "Grand River," another name for the Ottawa, where he travelled also in 1803. He must have been an acceptable preacher from the first, as the writer knows him to have been twenty-eight years afterwards. We can confirm Mr. Playter's account from personal knowledge, namely, that "he was well spoken of thirty years after by the settlers" on the Ottawa. In 1801 he travelled the Bay of Quinte, as the assistant of Keeler; and in 1802, Niagara, as John Robinson's assistant. Again, in 1804, he travelled the Niagara, with Long Point attached, having Luther Bishop for his assistant. He is at our present date (1805) on the Yonge Street Circuit alone. The writer saw Mr. Pickett twenty-three years after-

wards; he was then middle-sized and spare, sharp-featured, aquiline-nosed, and bald-headed. He must have been keen and sprightly when young, although a slow-spoken preacher when we knew him. Here we leave him for the present.

15. Our subjects seem to come in pairs. Again we have two men of the same year—received in 1802. They are now, therefore, "three years' men." Men of similar standing in this day would be considered mere embryos; but these were in deacon's orders, and had had those experiences which make men prematurely wise. These are Nathan Bangs and Thomas Madden. The first of these became a man of mark, and Dr. Stevens says, did more to advance the interests of his denomination than any man of his day. Let us attend to this "bright particular star."

16. Nathan Bangs was born in the Eastern States in 1779, where he received a good New England common-school education, although his father failed in his project of giving him a classical one. Subsequently that father, who was self-instructed, taught him the art of surveying. At the age of thirteen his father and family removed to what was then a wilderness part of New York, somewhere on the East Branch of the Delaware. While there, the family were in great distress for a time on account of his mother and little sister who were lost, and spent a night in the woods. During their residence in that place, Nathan sometimes heard the Methodist preachers, who had followed up the settlers to their wilderness homes, and by whom all the family, except the father, were ultimately brought into the Methodist Church. Three of his brothers, as well as himself, became preachers in the issue. For the present, Nathan repelled conviction, and provided a salvo for his conscience by finding subjects of sarcasm in the humble servants of God. Impelled by the pioneer spirit of the

age, on the 9th of May, 1799, he started for the still further wilds of Canada. He took his surveying instruments with a view to his exercising his profession in a country which promised to furnish ample opportunities for its employment. He was accompanied by a devoted sister and her husband. Their way lay through the forest, and the only conveyance for the lady and their few effects was an ox-sled. They passed by the spot where Buffalo now stands, where they found only two or three log huts. They crossed Niagara at Fort Erie, and coasted downwards to the neighborhood of the great cataract. The poetry of his nature was fed by its ceaseless roar—the dark woods stretching away on every hand—and by the reading of Milton's Poems, Bunyan's Progress, and Hervey's Meditations, which he found in a small but well-assorted private library. How sweet is communion with books in the solitude of a new settlement, as some of us can well attest; still he was unhappy, for he had not found the peace of God. But through his pious sister's exhortations, and the salutary influence of the Rev. James Coleman's goodly character and conversation, whom he found laboring in the settlement, he was prepared for the more mature counsels of the Rev. Joseph Sawyer, who succeeded him, and through whose instrumentality he was converted and joined the Church. Soon after, by the instrumentality of Christian Warner, a pious class leader, he entered into the possession of "perfect love," a state of salvation of which he never lost sight for the rest of his life. This occurred in 1801. And in the latter part of that Conference year, (1801—2), after some humbling failures in the outset, he began to travel the Circuit he lived in, as an assistant to Mr. Sawyer. After a little experience in that way, he was sent by the Presiding Elder, Jewell, to develop the Long Point extremity of their field of labor into a separate Circuit, to embrace much new ground. He went there in December

1801, where fortunately he was soon hemmed in by the uncrossable state of the Grand River, else he had surely fled under the impulses of some of his early discouragements. But soon instructive dreams, marked conversions, and an extensive revival, encouraged him to hold on to the end of the year, by which time, he had no misgivings about allowing himself to be proposed to the Conference to be received on trial. There was an increase on the whole ground covered by the two branches of the Circuit, Niagara and Long Point, of *three hundred souls.*

17. The Conference, which sat that year in New York, appointed him to the "Bay of Quinte and Home District." Sawyer, Vannest, and he, each went around, or over, this vast extent of country once in six weeks, including all the settlements in the Province from Kingston on the East, to York and Yonge street on the West. The salary of each, provided he received it in full, was twenty dollars per quarter—just eighty dollars a year, to keep him in clothes, books, horse and equipage; some of his adventures must be reserved for another place. He spent the next Conference year (1803—4) on the same ground, changing Vannest for Madden as a colleague. At the close of that year, he went, for the first time, to Conference, which sat in the city of New York, taking his father's horse in the way thither, and making the acquaintance of the great lights of the Connexion at that Convocation, among whom he was afterwards to rank as one of the greatest. He was received into full connexion and ordained first *deacon,* and then *elder,* along with his friend Madden, for "Missionary work." Madden was only sent to Oswegotchie, Bangs was designated to *Missionary work* indeed. His appointment was "River La French," so called by mistake for the *Thames.* We give the account of his labors in that new field

in extenso from his own pen. He speaks, however, in the third person, "While at the Conference in New York, this year, he made known his desires and impressions to Bishop Asbury, and he appointed him to that place. He accordingly left the city in the latter part of June, went into Canada by way of Kingston, thence up the country along the northwestern shore of Lake Ontario to the Long Point Circuit, and thence on through Oxford to the town of Delaware on the River Thames. Here he lodged for the night in the last log hut of the settlement, and the next morning, as the day began to dawn, he arose and took his departure; and after travelling through a wilderness of forty five miles, guided only by marked trees, he arrived at a solitary log house about sunset, weary, hungry, and thirsty, where he was entertained with the best the house could afford, which was some Indian pudding and milk for supper, and a bundle of straw for his bed. The next day, about two o'clock, he arrived at an Indian village on the North bank of the Thames, the inhabitants of which were under the instructions of two Moravian Missionaries."

18. "About 3 o'clock, p. m. he arrived at the first house in the settlement, when the following conversation took place between the Missionary and a man whom he saw before the house. The Missionary inquired, 'Do you want the Gospel preached here?' After some deliberation, 'Yes, that we do. Do you preach the Gospel?' 'That is my occupation.' 'Alight from your horse, then, and come in, will you?' 'I have come a great distance to preach the Gospel to the people here—it is now Saturday afternoon—to-morrow is the Sabbath, and, I must have a house to preach in before I get off my horse.' After a few moments consideration he replied, "I have a house for you to preach in, provender for your horse, and food and lodging for yourself; and you shall be welcome to them all if you will dismount and come in.' Thanking him for his

kind offer, the Missionary dismounted and entered, saying, 'Peace be to this house.' A young man mounted his horse and rode ten miles down the river, inviting the people to attend meeting at that house the next morning at ten o'clock.

19. "At the time appointed the house was filled. He gave them a short account of his birth and education, of his conversion and call to the ministry, and the motives which induced him to come among them, and concluded in the following manner: 'I am a Methodist Preacher, and my manner of worship is to stand and sing, to kneel in prayer, and then stand up and preach, while the people sit on their seats. As many of you as see fit to join me in this method, you can do so; but if not, you can choose your own method.' When he gave out the hymn they all arose, every man, woman and child. When he knelt in prayer, they all, without exception kneeled down. They then took their seats, and he gave out his text. 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;' and he preached, as he thinks, with the Holy Ghost sent down from Heaven. Having concluded, he explained his manner of itinerating through the country, his doctrine, and how supported, etc. He then said, 'All you who wish to hear any more such preaching, stand up'—when every man, woman and child stood up. He then told them to expect preaching there again in two weeks.

20. "He sent on appointments through the settlements along down the river, which he filled in a manner similar to that above, and was every where received with great cordiality. He proceeded down the shore of Lake St. Clair, visited Sandwich on the Canada side of the outlet of the lake, crossed over to Detroit, a most abandoned place, and preached in the Council-house; thence to Fort Malden, and down the shore of

Lake Erie in a settlement made up of Americans, English, Irish, Scotch, and Dutch emigrants. The people every where flocked together to hear the word."

21. "A more destitute place he had never found. Young people had arrived at the age of sixteen who had never heard a Gospel sermon. He continued among them three months, when he left them for the Niagara Circuit, intending soon to return, but was prevented." We shall see they were kept in mind. On his way downwards he slept in the "Long Woods," between Moraviantown and Delaware, with the snow two inches deep. "The remainder of the year he was retained on the Niagara Circuit, among his old friends. His colleague was the Rev. Daniel Pickett. They laboured with their might, and reformations followed them around the Circuit. 'My own soul,' said he, 'enjoyed uninterrupted communion with God.'" This was the year which immediately preceded the one of which we are now specially writing (1805).

22. Thos. Madden, the coeval of the last mentioned, "was born in Cambridge, N. Y., in 1780," so that he was but one year younger than Bangs. "In 1789, his father and family emigrated to Earnestown, U. C. In the seventeenth year of his age, he visited his friends in Cambridge," where he was born, a great place for Methodism ever since the Palatines halted there, as we have seen. While there he was awakened and converted, and returned to Canada happy in mind and deeply pious. For several years he exercised his gifts as an exhorter, and afterwards as a local preacher till 1802, when, as we have already learned, "he was admitted on trial in the New York Conference." His first Circuit was Long Point, opened and organized the year before by his friend Bangs. At the Conference of 1803, he had a favorable change, and was sent back among his highly respectable con-

nexions on the Bay Circuit. At the end of that year, he received the double ordination, and was put in charge of Oswegotchie. *Smith's Creek* gives name to a new Circuit in 1805, the year of Case's arrival, and Madden, who was thenceforward to be his fast friend through life, was placed thereon. He was then strong and somewhat boisterous. He will cross our path again, and we shall find him much improved as a preacher.

23. Here comes another pair of laborers, Pearse and Bishop, who are of equal standing with each other, both having been received on trial at the Conference of 1803; and, by consequence, each having travelled at our present date (1805) but two years. We take them in the order in which we have mentioned their names.

24. As the obituary notice of GERSHAM PEARSE has not yet come into our hands, we cannot state with certainty his birth-place; it is presumed, however, from his returning to labor in the vicinity of New York, and his continuing in connexion with the original New York Conference, until he superannuated within its bounds, that somewhere thereabouts was his native home. He was, as we have seen, taken into the work in 1803. His Circuit for that year was Plattsburgh, as the assistant of the energetic Ryan. In 1804, he assisted Samuel Draper on the Fletcher Circuit, in the interior of Vermont. His colleague's name will occur again in the course of this work. These two Circuits afforded him all the experience he had had of the itinerant work, when he was appointed in the year of which we write (1805) to the Niagara Circuit alone. The only information of the character and calibre of the man in that day, is derived from a few incidental allusions made in conversation with the writer by the old people who remembered him. From these, we should take it, he was

strong, driving, somewhat stern and positive, but really very conscientious and faithful. That he was a reliable man, appears from the way in which he held on in the work, as shown by the Minutes. But, from the same source, we learn that he never rose higher than the "charge of a Circuit." His abilities were probably the average for his time; but we give place to his coeval.

25. Luther Bishop began his work in Canada, but whence he came we have not the means of knowing. His Circuit in 1803, the year he was received on trial, was Oswegotchie, where he laboured as the assistant of the devoted Vannest. Next year, 1804, he was Pickett's assistant, in the Niagara and Long Point Circuit. This year, 1805, we have him working up the Long Point Circuit alone. As he stays in the Province another year after this, he may come in sight again. For the present we can give only slender memorials of him. If the writer's recollections of what the old people told him of Bishop are not at fault, he was middling sized, but plump, a passable preacher, and a prudent, sensible, well-behaved young man.

26. Robert Perry, the last of Case's nine compeers, was certainly not the least, corporeally at any rate; for he was like all the Perry brothers, of whom there were several, compact, heavy, and wiry. A certain bluffness of manners corresponded with his looks. We have said he was a Canadian. The Perrys lived in the Bay of Quinte country; were U. E. Loyalists; and very respectable. Peter, called by his opponents, from his tenacity of purpose, "the political bull-dog," was long an indefatigable and influential member of the Legislative Assembly on the Liberal side; the Hon. Ebenezer Perry, alive at this writing, and member of the Legislative Council, was also a brother of Robert. The

family early espoused the cause of Methodism, and two other of the brothers at least were preachers in the local ranks—Daniel and David. And it must not be forgotten that the great, good mother of the Aylesworths was their sister. A son of Daniel is at this present time a Local Preacher in the Wesleyan Church, and a man of intelligence and influence. We have seen Robert was only received on trial in the travelling ministry this year, 1805. They are testing him pretty well in sending him across the fifty-miles' woods in the "Glengarry Country," to the far-off Ottawa. But he is not likely to be easily scared or soon fatigued; and the homily analogies which mark his sermons are likely to make his preaching hearable, and suited to the tastes and wants of the times.

27. Having considered Case's coadjutors in the "active work," we must bestow some attention on those who had had their day of activity before his arrival, and were now in a *located sphere*. Men of this class were relatively far more important then than now. They mostly retired while yet in their prime; they then labored more than men in the same position do now, as their services were needed and appreciated more than in our time, and that for a good reason. They did not usually leave the work for worldly-mindedness, but necessity. They were under location through weakness of body, and family concerns. The Circuits were then so laborious that none but the most vigorous men, physically, could serve them; and when their families became large they could not well be transported in their long moves with their defective modes of conveyance, and there was not sufficient support when their fields of labour were reached. As, therefore, there was no provision for the men when worn out, there was no alternative for them but to hide themselves from the foreseen evil. The settlement of these gifted and

experienced men in any locality was hailed as a blessing to the vicinity, and so it usually proved. There were two of these men in the Upper Province when Case entered it, both of whom had been Presiding Elders, and each of whom exercised more or less influence for many years in a local sphere. These were Dunham and Robinson, (as his name was spelled in the Minutes, although Robertson, his descendants say, is the true spelling.) These have been noticed before, but in order to bring out all we wish to present must be considered more at length, as also such of their compeers as are not portrayed in any other connection.

28. "DARIUS DUNHAM," we quote now from Playter, "was brought up to the study of physic, which he laid aside for the labor of the Gospel. He was taken on trial in 1788, one year before Losee, and stationed alone on the Shoreham Circuit, under Freeborn Garrettson. Shoreham was not a Circuit, but to be made one. A common way of appointing at this period, was to station a preacher in a tract of country, and to tell him to make a Circuit in it. As to worldly support, he must trust in the same arm that administered spiritual blessings. The next year Dunham was stationed on Cambridge Circuit. In 1790 he was made a deacon, and remained on the same Circuit. It had obtained a hundred and forty-six members the first year, but in the second it lessened a little. In 1791, his station was Columbia; still in the north. In 1792, he was made elder. Hearing Losee's account of the work in Canada, and the necessity of an elder to organize the Church, and give the Sacraments, he was moved to offer for the work, and was sent to the Bay of Quinte. He was a man of strong mind, firm in his opinions, and had the greatest bass voice ever before heard by the people. He was quite indifferent to the censure of

men, and used the greatest of faithfulness in preaching to the ungodly. He had the practical supervision of the whole work in one form or another, for seven years, when he was superseded by Jewell. During this time the membership rose from 165 to 866. His specific appointments during that period were Cataraqui, Niagara, and the Bay of Quinte; and subsequently Oswegotchie. In 1800, he is returned as "under location." He settled near Napance.

29. He was possessed of good talents as a preacher, though plain of speech and very blunt. This characteristic, among those who disliked his plain dealing, obtained for him the *sobriquet* of "Scolding Dunham." But his "scolding," as it was called, was always accompanied with a spice of wit that rather made it agreeable than otherwise. Many of his home-strokes have been recited. He was remembered, among other things, for his love of cleanliness and opposition to domestic filthiness—sometimes telling the slatternly to "clean up," or the next time he would "bring a dish-cloth along." Once in the neighbourhood of the "Head of the Lake," after preaching and meeting class, as there were several strangers present, he gave an offer to "any who wished to join the Society, to manifest it by standing up," as was the custom then. Two young women were observed sitting together—one appeared desirous of joining, but seemed to wish her companion to do the same, and asked her, loud enough to be heard by the company, if she would join also. Her friend replied in a somewhat heartless manner, "I don't care if I do." "You had better wait till you do *care*," chimed in the grum voice of Dunham. He was for having none, "even on trial," who had not a *sincere* "desire to flee from the wrath to come, and to be saved from their sins." But it is in the Bay of Quinte country, where he lived so long, both before and after location, that the great-

est number of characteristic anecdotes are related of him. His reply to the newly-appointed magistrate's bantering remarks is widely reported. A new-made "Squire," rallied Dunham before some company about riding so fine a horse, and told him he was very unlike his humble Master, who was content to ride on an ass. The preacher responded with his usual imperturbable gravity, and in his usual heavy and measured tones, that he agreed with him perfectly, and that he would most assuredly imitate his Master in that particular but for the difficulty of finding the animal required—the "government having made up all the asses into magistrates!" A person of the author's acquaintance informed him that he saw an infidel, who was a fallen Lutheran clergyman, endeavouring one night while Dunham was preaching, to destroy the effect of the sermon by turning the whole into ridicule. The preacher affected not to notice him, but went on extolling the excellency of Christianity and showing the formidable opposition it had confronted and overcome, when all at once he turned to where the scoffer sat, and fixing his eyes upon him, the old gentleman continued, "Shall Christianity and her votaries, after having passed through fire and water, after vanquishing the opposition put forth by philosophers, priests, and kings—after all this, I say, shall the servants of God, at this time of day, allow themselves to be frightened *by the braying of* AN ASS?" The infidel, who had begun to show signs of uneasiness from the time the fearless servant of God fixed his terribly searching gaze upon him, when he came to the climax of his interrogations, was completely broken down, and dropped his head in confusion.

30. Dunham was distinguished for fidelity, and faith, and prayer, as well as wit and sarcasm. A pious man informed the writer, that a relation of his own, who first lost her piety and then her reason, was visited by Dunham and pronounced by

him to be "*possessed of the Devil.*" He kneeled down in front of her, and, although she blasphemed and spit in his face till the spittle ran down on the floor, never flinched, but went on praying and exorcising by turns—shaming the devil for getting into the weaker vessel, and commanding him to get out of her, till she became subdued, fell on her knees, began to pray and wrestle with God for mercy, and never rose till she got up from her knees in the possession of her reason, and rejoicing in the light of God's countenance. The narrator was a truly good man, a class-leader, the late William Ross, of Belleville, and we give the incident as we received it from him, without presuming to pronounce on the precise psycological diagnosis of the case.

31. It was natural in a day like the one of which we write for people to ascribe to Satanic influence, what we should now ascribe to natural causes. I shall not decide which procedure is the wiser. An instance of such demoniacal influence, followed by a supposed dispossession at the command of Dunham, was related to the writer by an elderly, pious man, who said the story was authentic. In a country neighborhood, where our subject used to preach, he had been disturbed several successive times by the crying of an infant at a particular stage of the service, which resulted in the disturbance of the congregation, and the marring of the effect of the discourse. Its recurrence in the same way so often, and with the same injurious effect, convinced the preacher it was of the Devil, who, he thought, had taken possession of the child for the purpose of destroying the beneficial tendency of his ministry, and his soul was aroused to withstand him in the name of the Lord. Accordingly, the next time it occurred, he advanced towards the child, lying in his mother's arms, *and rebuked the Devil in it, and commanded him to come out*; and, as the story

runs, the child ceased to cry, and never disturbed the congregation more.

32. He had once a providential escape from death. He had aroused the hatred of an ungodly man, by being the instrument of his wife's saving conversion to God. The husband came to the house one morning where Dunham had lodged over night, and inquired for him before he was up. Being hastily summoned, the preacher made his appearance only partially dressed, when the infuriated man made towards him armed with an axe, and would have slain him had it not been for the prompt and vigorous intervention of the man and woman of the house, who succeeded in disarming the assailant. Dunham's calmness and Christian fidelity, with the blessing of God, moreover, brought the man to reason. and penitence, and prayer at once, and issued in his conversion. His wife was no longer persecuted, and his house became "a lodging place for way-faring men." This narrative the writer had from Mr. Jacob Peterson, a son-in-law of Mr. Dunham.

33. Before we close with Mr Dunham for the present, we must briefly present three of his subordinates during the time of his presiding eldership in the Province, as our object is to preserve in some form a memorial of each Methodist preacher who had laboured in Canada from the rise of the cause of Methodism, down to the period of Case's death. We give those who occupied a secondary place before Case's time within brackets for the sake of distinction. The three men referred to were Coleman, Woolsey, and H. C. Wooster.

34. ["James Coleman," we quote from his obituary in the Minutes, "was born in Black-River township, N. J., on the 30th of October, 1766. His parents were members of the Presbyterian Church. In 1777 they removed over the

Alleghany Mountains, and settled on the Monongahela. Here they were destitute of the means of grace, and James grew up in ignorance and sin ; his religious opinions, according to his own account, consisting mainly in some vague notions of the providence of God. About the close of the Revolutionary war, the Gospel was brought to those frontier settlements by the Methodist ministry, and the subject of this notice became a regular hearer. He at once 'received the word with joy,' but when persecution came, 'the blade of promise withered away, for it had no depth of earth.'

35. "He now persuaded himself that he was one of God's elect children ; grew careless, and fell into habits of dissipation. While in this fearful state, he was visited by a severe sickness, which, doubtless, was blessed to his good ; for soon after his recovery, he sought and obtained pardon, and united himself with the Methodist Episcopal Church. Moved with compassion for the souls of his fellow men, he asked and received license as an exhorter. He was about this time drafted to serve in the war with the Indians, but under a full conviction that God had called him to engage in another and better warfare, he refused to comply, and in the mean time, was licensed to preach. He informed the Captain of the fact, who replied, 'If you want to preach, you may go and preach in the army ;' and subsequently sent an officer with two or three men to seize him. They found him preaching, and having heard him through, they went away, molesting him no further."

36. In 1791, he entered the itinerant ranks, and was appointed to Redstone Circuit, somewhere to the West. The next year he was fetched North-eastward and stationed on the Litchfield Circuit, in the New York District. The following year he was sent a Missionary still further north, to

Fairfield: and in 1794, to endure as a Missionary the hyperborian winters of Canada itself. He entered the country in company with Woolsey and a young Canadian who was returning from the United States, and who served as their guide in first ascending the Mohawk River to Fort Stanwix, where by a short portage they entered Wood Creek which flows into Oneida Lake, which in turn discharges its waters by the Onondaga River into Lake Ontario, which they entered where Oswego now stands, and then coasted along its shore and crossed to Kingston. That young man was John Baily of Monlinette, who entertained the writer with the particulars of that journey forty years afterwards at his fireside, when he had become known among his neighbors as "Father Baily." Once or twice they were sheltered and fed in Government forts, or "block houses;" but the Minutes say "they went ashore fifteen nights in succession, and built fires to keep away the wild beasts; and food failing they were reduced to a single cracker per day each. The "Upper Canada Upper Circuit" was Coleman's appointment this year. The next year it was the Oswegotchie, a new name for the lower Circuit. The next, (1797) was the year when none of their appointments appear in the Minutes. He turns up the next year (1798) on the Niagara Circuit, of which he had charge, with Michael Coate for his assistant. The next year he was there alone, during which time, he performed the incalculable benefit to the Church of giving the first impetus in the right direction to the afterwards celebrated Nathan Bangs. That was his last year in the country. He went out of it by passing down the north shore of Ontario. There was then nothing but a bridle path through the woods, between the now cities of Hamilton and Toronto. He was accompanied half the way by a young man, afterwards known as James Gage, Esquire, (and a good friend of Methodism,)

as Mr. G. afterwards informed the writer. They left Mr. Gage's father's house at Stoney Creek that morning with food for themselves, and oats for their horses to answer for two days. Night overtook them half way to York, which then could not have had more than twenty families; they tied their horses, ate their cold supper, prayed and went to rest on the ground; in the morning, they arose early, lunched and prayed again, commending each other to the keeping of Jehovah; and giving each other a farewell embrace, they parted never more to meet each other on earth. Gage returned to prove himself the friend of Methodism till death, and Coleman went on his solitary way, down through the Bay Quinte country back to his native land to serve in the itinerant work till his death.

37. The following character of him, given in the Minutes, is confirmed by all the recollections of him in Canada. "Such was his zeal for the glory of God, and such his love for the souls of men, that no privations or difficulties could arrest his progress, or even damp his ardour. Though his abilities were not great, and his acquirements but limited, yet such was the peculiar unction that attended his prayers, so tender his love, that no inconsiderable measure of success crowned his efforts; and it is confidently believed that the crown upon his head will not be without many stars, and some, too, of the first magnitude."

38. He returned, and laboured within the bounds of the New York Conference till 1824, when he became superannuated, in which relation he remained for the rest of life. In the year *thirty-one* he returned, and paid a visit to his old friends in the Bay of Quinte country, with which they were highly pleased. The simplicity and unction of his ministrations in the town of Kingston, the writer remembers to

have known intelligent persons speak of with fond delight. The old gentleman thought proper to tell them, what they might have surmised without telling, namely, "that he never was a great preacher."

39. His brethren say of him in conclusion, "It is almost needless to observe, that in all the relations of life he exhibited the most kindly dispositions, and the most exemplary conduct; and that his end was peaceful and triumphant. Having been for several years on the superannuated list, and gradually failing in strength, he at length expired on the 5th of February, 1842, at his residence in Ridgefield, Fairfield County, Connecticut, in the seventy-seventh year of his age." This is the first of the Canadian pioneers whom we have followed across the Jordan of death. We shall have the pleasure of seeing that many others passed through its icy waters as triumphant, and "gained the sweet fields on the banks of the River."

40. [Elija Woolsey, who came in with Coleman in 1794, and served with him under Dunham, is remembered as a bland, lively young man, with perhaps as much piety as his friend, and, we should think, rather more geniality. The only incident the writer remembers illustrative of his character was this: He arrived one afternoon from the West, at the home of Mr. and Mrs. Wright, in the front of Williamsburg, near the Rapid Plat, a short time before the hour appointed for preaching, weary and hungry—the old lady showed him into the buttery and set a lunch before him. Stopping rather long, his hostess put in her head and found him still eating with a zest, "Brother Woolsey, the house is full of people," said she. "I will be out and at them in a minute," was his lively but energetic reply. And our informant said that sure enough he "went at them" with a will, and with good and saving effect.

41. This "Lower Circuit" was his first in Canada; the Bay of Quinte, with Keeler as his assistant, was his second and last. The children and grand-children of those to whom he ministered, and who were wont to speak in affectionate terms of the young stranger, whose stay was only too short, will be inclined to ask,—Whence did he come? Whither did he go? To what status did he rise? The most of these very natural inquiries we are glad to have it in our power to answer. He came here from the Cambridge Circuit, N. Y., which he had travelled the year before (1793.) "In 1796, he returned, and entering New England, he travelled Redding Circuit, Con. He located the next year, but in 1800 resumed his ministerial travels on Newburg Circuit, N. Y. The two following years he spent on Flanders Circuit, N. J. In 1803, he was appointed Presiding Elder of Albany District, which he continued to superintend till 1807, when he was stationed at Brooklyn. The next year he travelled Croton Circuit, and in 1809, returned to New England and labored on Pitsfield Circuit, Mass. The three ensuing years he spent in N. York, on Duchess Circuit, and on the Rhinebeck District—one year on the latter. He returned to New England in 1813, and travelled respectively, Middletown, Stratford, and Redding Circuits, in Connecticut. The next eight years he laboured on Duchess, Courtlandt, Newburg, Croton, and New Rochelle Circuits, in New York. In 1824, he was again in New England, travelling the Redding Circuit. He continued there two years, the last that he spent in the Eastern States. In 1828 he had charge of Rochelle Circuit, N. Y. He preached as a Supernumerary nine years more,—five on Courtlandt Circuit and four on the New Rochelle; and in 1838 was returned on the roll of superannuated veterans. His itinerant ministry extended through forty-four laborious years."—So says Dr. Stevens, in his "Memorials of Methodism." At

that time of writing (1848) he says of him, "Venerable with age and virtues, Mr. Woolsey still lingers in the Church, a beloved remnant of the "noble army" of itinerants who founded American Methodism."

42. Eager to see what had become of him, we opened our book-case to consult the General Minutes, when we found that the IVth volume was missing. The earliest after 1848 that we have is '52, where we searched in vain for Woolsey; but we found a Mrs. Woolsey, a minister's widow, charged with 96 dollars in connection with the New York East Conference; the relict, no doubt, of the deceased pioneer. He, therefore, passed away sometime between '48 and '52, and died in connection with the Conference. The Rev. Dr. Fitch Reed says "he died in 1849, aged 78 years."

43. Thus we see after leaving us he married, rose at times to the Presiding Eldership, receiving the charge on some of the best Circuits, was (as the Minutes show) Superintendent over many of the strongest men in a Conference of strong men, and stood by the cause till the last. Such was the career of Elija Woolsey.

44. There was yet another of Dunham's subordinates who had labored in, and left Canada before the time of Case's coming, who cannot be conveniently described in any other connection, and who must by no means be overlooked: this one is no less a person than the devoted and soul-saving Hezekiah Calvin Wooster.

45. ["Calvin Wooster, as he was usually spoken of in Canada, was, according to his own memoranda—found among his papers after his death—"Born, May 20th, 1771; convinced of sin, October 9th, 1791; born again, December 1st, 1791; and sanctified, February 6th, 1792."

46. The Rev. Dr. Stevens says, "It was no small honor to New England that Hezekiah Calvin Wooster began his powerful, though brief ministry, within its limits. His first appearance on the roll of the Itinerant host was the present year (1793-4,) when he was appointed to the Grandville Circuit, Mass. He began his labors professing and enjoying the blessing of that perfect love that casteth out fear, and his short, but useful career, was attended with demonstrations of the consecration of his entire character. After laboring in 1794-5 on Elizabeth Town, (N. J.,) and Columbia, (N. Y.,) Circuits, respectively, he volunteered with Samuel Coate, to join James Coleman and Darius Dunham, in the new and laborious field of Upper Canada. His trials there were great. During three weeks, on his way, he lodged every night under the trees of the forests. He passed through the wilderness of that remote region like a "flame of fire;" the long-neglected and impenitent settlers trembled under his word, while the few and scattered saints shouted for joy. "Such," says the Historian of Methodism (Dr. Bangs) "was the holy fervor of his soul, his deep devotion to God, his burning love for the souls of his fellow-men, that he was the happy instrument of kindling up such a fire in the hearts of the people wherever he went, particularly in Upper Canada, that all the waters of strife have not been able to quench it." He was appointed to the Oswegotchie Circuit, 1796, but entered the country by the way of Kingston. He made his first appearance at a Quarterly Meeting in the Bay of Quinte Circuit. "After preaching on Saturday," says Dr. Bangs, "while the Presiding Elder (Darius Dunham) retired with the official brethren to hold the Quarterly Meeting Conference, brother Wooster remained in the meeting to pray with some who were under awakening, and others who were groaning for full redemption in the blood of Christ. While uniting with his brethren in this

exercise the power of the Most High seemed to overshadow the congregation, and many were filled with joy unspeakable, and were praising the Lord aloud for what he had done for their souls; while others 'with speechless awe, and silent love,' were prostrated on the floor. When the Presiding Elder came into the house, he beheld these things with a mixture of wonder and indignation, believing that "wild fire" was burning among the people. After gazing for a time with silent astonishment, he knelt down and began to pray to God to stop the "raging of the wild-fire," as he had called it. In the meantime Wooster, whose soul was burning with the fire of the Holy Spirit, knelt by the side of Brother Dunham, and softly whispered out a prayer in the following words: "Lord, bless brother Dunham; Lord, bless brother Dunham." Thus they continued for some minutes, when at length the prayers of Wooster prevailed, and Dunham fell prostrate on the floor—and ere he rose, received a baptism of that very fire which he had so feelingly deprecated. There was now harmony in their prayers, feelings, and views; and this was the commencement of a revival of religion which soon spread through the entire province." "The other preachers caught the flame of divine love, and were carried forward under its sacred impulses in their Master's work."

47. Of his piety and devotion the old people were never weary of speaking in terms of the most glowing admiration. Indeed, his devotion to God and the work of saving souls was above all praise. He had got his soul deeply imbued with God's sanctifying Spirit, and retained it by maintaining a spirit of watchfulness and communion with the Unseen. His every breath was prayer. An old lady who entertained him, (Mrs. Wright, of Rapid Plat) informed the writer, that on his arrival he would ask the privilege of going up to the loft of

their one storied, log building, which was the only place of retirement it afforded, and to which he had to mount up by means of a ladder. There he would remain in prayer till the settlers assembled for preaching, when he would descend, like Moses from the mount, with a face radiant with holy comfort. And truly his preaching was "with the Holy Ghost sent down from heaven." It was not boisterous, but solemn, spiritual, powerful—it was the fire which melts the rock. God honored the man who honored Him. He was the instrument of a revival characterized by depth and comprehensiveness; it embraced sanctification as well as justification. Under his word the people fell like men slain in battle. This was the case when he became so exhausted that he could preach and pray no longer: or his voice was drowned with the cries of the people. He would, with a radiant countenance and up-turned eye, bring his hands together, and say in a loud whisper, "Smite them, my Lord; my Lord, smite them." And smite them He did; for "the slain of the Lord were many." This is said to have been the case even when his voice and lungs were so enfeebled with consumption that he had to employ, (as he used to do) an interpreter to announce to the congregation his whispered sermons.

48. We get a glimpse of him in his homeward journey from the Journal of that eccentric, but honest man, Lorenzo Dow. He says, "When I was in the Orange Circuit, I felt something that needed to be done away. Timothy Dewey told me about Calvin Wooster, in Upper Canada, that he enjoyed the blessing of sanctification, and had a miracle wrought in his body in some sense; the course of nature turned in consequence, and he was much owned and blessed of God in his ministerial labors. I felt a great desire arise in my heart to see the man, if it might be consistent with the Divine will; and not long after I

heard that he was passing through the Circuit and going home to die. I immediately rode five miles to the house ; but found he was gone another five miles further. I went into the room where he was asleep ; he appeared to me more like one from the eternal world than like one of my fellow mortals. I told him, when he awoke, who I was and what I had come for. He said, God has convicted you for the blessing of sanctification, and that blessing is to be obtained by the single act of faith, the same as the blessing of justification. I persuaded him to continue in the neighborhood for a few days ; and a couple of evenings after the above, after I had done speaking, he spoke, or rather whispered, an exhortation, as his voice was so broken by praying in the stir in Upper Canada, where from twenty to thirty were frequently blessed in a meeting. At this time he was in a consumption, and a few weeks afterwards expired ; and while whispering out the above exhortation, the power that attended the same reached the hearts of the people ; and some who were standing and sitting fell like men that were shot in the field of battle ; and I felt it like a tremour run through my soul, and every vein, so that it took away my limbs' power, so that I fell to the floor, &c. He came to me and said, "the blessing is now." No sooner had the words dropped from his lips, than I strove to believe the blessing mine now, then the burden dropped from my breast, and a solid joy and a gentle running peace filled my soul." So much from Lorenzo.

49. The Minutes say of Wooster, "He was a man of zeal, grace, and understanding, but of a slender habit of body, which could not endure all the hardships of travelling and exertions in preaching to which his zeal, attended by a great revival, exposed him." His labors in Canada, in the Conference years 1796-7 and 1797-8, expended his little residue of

strength and completed his ministerial work. Some suffering work was yet reserved for him. We fail to trace him in the Minutes for 1798-9. He had dragged his enfeebled body back to the parental home to die. He arrived in the month of June, '98, and lingered till November the 6th, "and then died," says his father, "strong in the faith and love of Jesus." "He was," says he, "an example of patience and resignation to the will of God in all his sickness. When I thought he was almost done I asked him if his confidence was still strong in the Lord. He answered, "Yes, strong! strong!" A short time before his death, when his strength failed fast, he said, the nearer he drew to eternity, the brighter heaven shined upon him."

50. Such a death must have been consoling to the parents who had given up a son to a work which brought him to a premature grave; and the account of it will please and cheer on in the way of life the few remaining pilgrims who had any knowledge of Wooster until they cross the Jordan of death and hail him in the skies.

"Saw ye not the wheels of fire,
And the steeds that cleft the wind?
Saw ye not his soul aspire,
When his mantle dropt behind?

"Ye that caught it as it fell,
Bind that mantle round your breast;
So in you his meekness dwell,
So on you his spirit rest."

51. We must preserve the memory of another holy man, who labored one year in Canada cotemporary with Dunham, through whom he stands connected with Case. We give his biography as contained in the Minutes:—

52. ["MICHAEL COATE, was born in 1767, in Burlington County, State of New Jersey. His parents were brought up

in the persuasion of the people called Quakers; but became members of the Methodist Episcopal Church, and were the first in that neighbourhood who received the Methodist preachers. When but a youth Michael was wrought upon by the Spirit of God, which only proved as the morning cloud and early dew, which passeth quickly away, until his brother Samuel commenced preaching, who was made an instrument under God, of producing that pungent conviction which eventually terminated in his conversion to God, in the very night of which he began to exhort, and from that time continued to speak in public, which was in the Spring of the year 1794. In 1795, he was admitted on trial as a travelling preacher, and appointed to Columbia Circuit, in the state of New York, on which he continued in 1796. Middletown, in Connecticut in 1797; in 1798, *at the solicitation of his brother Samuel, he went a missionary to Canada, and travelled Niagara Circuit.*" (According to the custom of the times, he was changed during the year to the lower part of the country; as he was well remembered many years afterwards, for his ministerial propriety and faithful labors, on the shores of the Bay of Quinte and the banks of the St Lawrence.) "In 1799 he was ordained elder, and appointed to the City of New York; 1800, Pitsfield and Whitingham, in Massachusetts; in 1801, New York City; in 1802, New London Circuit, in Connecticut; 1803 and 1804, New York city, in which year he married Mrs. Mehetabel Briggs; in 1805 and 1806, Philadelphia; 1807 and 1808, Baltimore; 1809, Philadelphia; 1810, Burlington Circuit; in 1811, 1812, 1813, and 1814, he was Presiding Elder of the West Jersey District. Our beloved brother Coate, as a man, was possessed of a strong mind and sound judgment; as a Christian, he was much devoted to God, serious, weighty, and solemn in all his carriage. Nothing was

more manifest in his character than his meekness and lowliness. In the various important stations which he filled, he ever manifested the same humility of mind; no air of self-importance appeared in any part of his deportment. As a Christian Minister, he was lively, zealous, and energetic; he appeared always to have a deep sense of the infinite value of immortal souls, which led him to use his utmost exertion to save them from the wrath to come. He was an excellent experimental and practical preacher, and as such was very useful. With the utmost propriety it may be said of him, that his praise was in all the churches!

53. "At the first Quarterly Meeting for Burlington Circuit, in 1814, held at the City of Burlington, he preached on the Sabbath with great animation, acceptability, and usefulness, to a large concourse of people, on the subject of eternal glory. He chose for his text, Rev. vii. 9: 'And after this I beheld, and, lo, a great multitude, which no man could number, of all kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' While preaching, he was favoured with a pleasing prospect of that glory, and seemed to anticipate the joys of eternity. This was the last time he preached.

54. "On the ensuing Monday, he was taken ill, and continued ill until the Lord said, 'It is enough, come up hither,' which was about five weeks from his first illness. His affliction was extremely severe; but he patiently suffered the will of God in his sickness, as he had cheerfully done it in his health; yet he observed to some of his friends, that it is easier to do than to suffer the will of God. In the commencement of his illness, Satan thrust sore at him, and his conflict was inexpressibly great; under these severe exercises of mind, he mentioned the twenty third chapter of Job, a portion of

Scripture admirably suited to his case, which he requested to be read to him; during the reading of which the power of God filled the place, and his soul was abundantly comforted. Some time after this, in a storm of rain at night, while the thunders were roaring in the heavens above, and the vivid lightnings flashed most awfully, his soul was filled with rapture, and he shouted aloud the praises of God, declaring that the peals of thunder sounded sweeter than the most melodious music. After this his soul was more tranquil, and he viewed death in his solemn approach, with the utmost composure, and with the great apostle knew he had 'fought a good fight, and finished his course, and kept the faith, and that henceforth there was laid up for him the crown of righteousness, which the Lord, the righteous Judge, stood ready to give him.' And on the first day of August, 1814, he took his solemn exit to a world of spirits."

55. He was well remembered in various parts of the Province, when the writer commenced his ministry. He was represented as inferior to his brother Samuel in eloquence, but his superior in wisdom and piety. He died at the age of forty-seven. We get several glimpses of him in the autobiography of the venerable and Rev. Henry Boehm, who says of Coate, "He was distinguished for strength of mind and soundness of judgment, and especially for that meek and quiet spirit, which in the sight of God is of great price."

56. "JOHN ROBINSON,", (as he was called in the Minutes, although his descendants say that ROBERTSON is the true spelling,) was another whom Case found in a *located* position, who had once labored effectively in the Province, and had even had the oversight of the District entrusted to him. For this reason alone we place him at the head of a class of men who laboured anterior to the time of our subject, to whom it com

ports with our design to give a passing notice; but he was morally inferior to some of them.

57. He was born in that hot bed of Methodism, the State of Maryland, Nov. 26,1769, and baptized by the celebrated George Whitfield. He was converted at the age of nineteen. His friends say he began to travel the following year, 1789; and the Minutes show that some one of that name was then received on trial. He discontinued for four years, and was re-admitted on trial in 1794, eleven years before Case. His first appointment after resuming travelling was the Freehold Circuit in New Jersey. In 1795, he laboured on Chester and Lancaster Circuits, Pennsylvania, with two others—one of those six weeks Circuits of other times. In 1796, he appears as the assistant of Solomon Sharpe, a man of some notoriety, on the Milford Circuit. The next year he was with another man of some mark, Anthony Turk, on the Delaware Circuit. "This Circuit," says the Rev. Dr. George Peck, "lay on the head waters of the Delaware River, embracing the country west of Catskill mountains, and east of the Susquehana River, as rough and romantic a region as ever civilization penetrated." He remained on that Circuit another year in charge, with a good blundering Dutchman, William Vredenburg, for his assistant. In 1799, he was on Dorchester alone. The next year he was alone again, on the Mohawk—so called from the Mohawk Valley and adjacent parts in which it lay.

58. In 1801, he makes his first appearance in Canada, four years before Case entered it, on the old Ottawa Circuit, with Caleb Morris for his assistant. The next year (1802) he is transferred to the other extremity of the Provincial work, and stationed on the Niagara Circuit, with Daniel Pickett for his assistant. In those days his personal appearance was prepossessing, and his preaching was regarded as superior for the

times. He had now travelled eight years, and was thirty five years of age, and the Bishop thought it safe to entrust him with the oversight of a district; and he appears in the Minutes for 1803, as the Presiding Elder for Upper Canada. The next year he is returned as "located."

59. The fact is he somewhat irregularly and blamably left the work during the previous year. He who had self denyingly abstained from marriage for four long years after receiving elders' orders, is now fascinated with one of Canada's fair daughters in the Bay Country, and becomes affianced to her. All that was very venial, but, she fell ill, and he was in such huge concern about her, that no other person could be entrusted to nurse her but himself. He never left her bedside—leaving his Quarterly Meetings to take care of themselves—while he staid to perform the most delicate offices for her. And then as soon as she was recovered, fearful that his prize might escape him, married her; and at once settled on a farm given him by his father-in law, Col. John Parrott. His district was neglected for the rest of the year. There was this extenuating consideration, that the lady, Miss Mary, was a most estimable person.

60. It is but just to Robinson to say, that for sixteen years after his location, to use the language of one thoroughly informed, "he was a faithful and earnest preacher of the Gospel." A relative says, "In 1820, he became afflicted with a melancholy, which terminated in insanity. At the end of seven years this affection left him, but he was characterized by extreme eccentricity to the end of life."

61. He resumed preaching, whenever he could get auditors, and his sermons were extremely denunciatory, not without a considerable spice of wit and sarcasm. He died in 1848, in the City of Philadelphia, on his way home from a visit to his

friends in Maryland." We are happy to add, from the same friendly source, "he left the pleasing assurance that he had gone to a joyful rest beyond the tomb." He has left descendants highly respectable, who give their influence to build up the cause of Methodism.

62. [JOSEPH JEWELL, although from the plan we have imposed on ourselves, comes in subordinately to Robinson, was really his superior—not only *morally,* but *officially;* for during the time they were co-temporary together in Canada, he was the Presiding Elder, and the other a common Circuit Preacher; yet, as Jewell was not in any way connected with Case in Canada, we can only connect him with our narrative by associating him with one that was.

63. Jewell was a native of Ireland, but converted in Pennsylvania, and was raised up into the ministry from the neighbourhood of Boehm's Chapel, along with Simon Miller, Richard Sneath, William and James Hunter, James and William Mitchell, Thomas and Robert Burch, James Aikens, and Henry Boehm; men, all of whom did good service to Methodism. He was received on trial for the ministry in 1795, one year after Robinson, and ten years before Case. That year he was appointed to Dover, somewhere in the centre of the American Methodist work. The next two years we have failed to trace him, but he must have been going on satisfactorily; for in 1799, we find his name among the Elders, just four years after being received on trial, the disciplinary term of graduation. Dr. G. Peck says, "Joseph Jewell was received on trial in 1795, and it seems probable that he was employed by the Elder in 1794. Mrs. Anna Briggs says she was converted when Jewell was on the circuit, at a quarterly meeting in the meeting house below Buttonwood. Mrs. Briggs' story, which we took from her lips proves our theory

with regard to Jewell's appointment to Wyoming." Immediately after receiving Elders orders he is entrusted with the Canada District; which speaks loudly for the confidence reposed in him by the authorities of the connexion. This position he retained during the next four years. His office was not the sinecure it might seem from the small number of the circuits in his district. We must look at the extent of country travelled over and remember that the Presiding Elders of that day were the pioneers, or district missionaries, who did not say "Go!" but "Come!" They searched out new places, broke up new ground, and cut out additional work for the Circuit Preachers. He was really what his name imported in the estimation of all who knew him, a *jewel*. He is remembered in Canada as a gifted, laborious, hymn-singing, bachelor, Presiding Elder, who travelled the country from end to end, preaching, praying, visiting, singing, and delightfully talking of the things of God in the several families whose hospitalities he enjoyed, in such a way as to leave a savor after him, which made his "name like ointment poured forth."

64. In 1803, he returned within the bounds of the Philadelphia Conference, then newly organized, and was stationed in the Lewiston Circuit. Within the bounds of that Conference he remained as long as we can trace him in the work. We find him superintending the Genesee District, then comprised within the Philadelphia Conference—the Genesee Conference not having been organized till seven years after—during the next four years. The Rev. James Hughes says, "He presided at the first camp meeting ever held in the State of New York, at Geneva Lake, in the summer of 1805—the year of Case's arrival in Canada. This was probably the meeting referred to in Lorenzo Dow's Journal, from which, as it gives us a glimpse of our subject and the times, we give

a short quotation—"Thursday, May 22nd, I saw Brother Willis, who married us, and Joseph Jewell, Presiding Elder of the Genesee District, who came a great distance to attend camp meeting, and brought a number of lively young preachers with him, they never having attended one before. The people attended in considerable numbers, amongst whom was Timothy Dewey, my old friend, whom I had not seen but once for four years past. The wicked attempted intrusion, but their efforts were ineffectual, and turned upon their own heads, being checked by a magistrate. Monday, 6th, we had a tender parting time. In the course of the meeting good was done in the name of the Lord. I moved a collection for one of Jewell's young preachers, Parley Parker, formerly a playmate of mine." Parley must have been in straits. In 1808 Jewell is returned in the Minutes as superannuated; and in 1810, as located. If the writer's recollection serves him aright he was informed by the Rev. Henry Boehm, once Bishop Asbury's travelling companion, that Jewell married; and finding his health failing, took a supernumerary relation, but finding this temporary, or partial retirement, did not permanently restore his health sufficiently to return to the effective ranks, he thought best, as he had some private means, to retire from all Conferential claims and relations; and therefore did what was then very common for the best of men—located. But continued faithful and died in the Lord. Such men will come into sight on the resurrection morn. Till then, though lost to sight, they are to memory dear.

65. In immediate connection with Jewell, we mention two or three young men who will not come into notice any other way, and yet they deserve to be mentioned and remembered.

66. [[The first of these was SAMUEL DRAPER, received on trial in 1801, and appointed to travel that year as the Elder's

Colleague on the Bay of Quinte. He only remained one year, and was never under Robinson's presiding-eldership. He returned to the States and laboured within the bounds of the New York Conference, till the time of his death, which happened in the Conference year, 1824-25. He always had charge of the circuits he travelled—in one of which the old and famous Cambridge Circuit, he remained four years consecutively, namely from 1819 to 1823 ; he was presiding elder two terms successively—four years on the Champlain District and the same length of time on the Ashgrove. He always staid two years at a time in a Circuit, excepting his first Circuit and his last, from which his Master called him away. His brethren admitted that "hundreds would have cause to rejoice that they ever heard his voice ;" and yet they thought proper to record a censure against him after he was dead! What was he guilty of? "He sometimes indulged too much in his private interviews, in a humorous disposition!" We think this a needless blot. Far be it from us to defend frivolity and levity in any one, still less in a Minister; but what is humor? Why, it is something which pertains to human. It may make people smile because of its aptness ; but what of that? Mr. D's play of humour was only allowed in "private interviews." Perhaps as much could not be said of his censors. The cynical Matthew Wilkes once reproved the celebrated Robert Hall, for his drollery in company. Hall responded, "The difference between you and me, Mr. Wilkes, is this —I talk my nonsense in the parlor, and you talk your's in the pulpit." Draper died in Amenia, at the house of his old friend Peter Powers, in the forty-sixth year of his age, and twenty-third of his ministry.

67. [[Seth Crowell was cotemporary with Robinson two years in Canada, although he did not remain after the former assumed the presiding-eldership ; but as he is nowhere else

portrayed at length, although his name is several times mentioned, and is in every way worthy of such portrayal, we perform that labor of love in this connexion. The Minutes, those curious and invaluable records, say "he was born in the year of our Lord 1781, in the town of Toland, in the State of Connecticut. When he was about two years old, his parents, with their family, removed to the town of Chatham in the same State, where he was converted to God in 1797." He was consequently only sixteen years of age at that important event. "He commenced preaching in the New London Circuit, some time previous to the sitting of the New York Conference in 1801"—that is, at the age of twenty. "At this conference he was received on trial, and appointed a Missionary to Canada, where he laboured with considerable success." His Canada Circuits were, according to the Minutes, in 1801, Niagara; and in 1802, Oswegotchie and Ottawa. But we heard him spoken of with rapture in Sidney and Thurlow, and we surmise that after Bangs went out to assist Sawyer on the Niagara, the Presiding Elder removed Crowell to the Bay Quinte country. He is remembered in this country as very boyish looking, being small of stature, so as to lead the people to speak of him as "Little Crowell." He is reported as gifted, voluble, and possessed of flaming zeal and heroism. Tradition says he slept a night in the woods of Murray, between the Trent and Presque Isle, and that, Jacob like, he sat up a pillar in the morning, on the yielding substance of which friable stone he engraved "holiness to the Lord," with his pocket knife.

68. Dr. Bangs says of him: "He was a young preacher of great zeal, and the most indomitatble industry. He possessed superior talents." "He graduated," say the Minutes, "in the usual manner to the offices of Deacon and Elder, In

1803, he laboured on the Fletcher Circuit; and in 1804 on the Brandon; in 1805, the Albany; in 1806, in the City of New York; in 1807, Missionary within the bounds of the New York Conference; in 1808, stationed in Schenectady; in 1809, returned supernumerary, in which relation he continued the next year; in 1811, in charge of Chatham, whence he had gone out into the work; in 1812, in the same relation on the Reading Circuit, with two colleagues." We must allow the Minutes to tell the rest. "In 1813, his health being greatly impaired, he requested and received a superannuated relation. In this relation he continued for three years. In 1816, in compliance with his own request, he was appointed a Missionary to labour within the bounds of the New York Conference. The two following years he was stationed in the City of New York; and in 1819, he received a location. He was re-admitted a member of the Conference in 1824, and was returned in the Minutes superannuated, in which relation he continued till the time of his death."

69. "As a preacher," they continue, "Brother Crowell was possessed of more than ordinary talents. He was often heard to speak in demonstration of the spirit and of power; and he was instrumental in the conversion of many souls. He was subject to great depression of spirits, and during great a part of his ministerial career, suffered much through bodily weakness. In his illness his trials were very severe; but at length he gained the victory over all, and died in peace in the City of New York, on the sixth day of July, in the year of our Lord 1826." Thus have we seen how another of the Canadian pioneers, through much tribulation entered the kingdom.

70. [[James Aikens is another of those who fall under our present head as associates of Jewell. We have an obituary of him made ready to our hands; and most creditable it is to the young Irishman, who spent some of his earlier ministerial

life in the wilds of Canada. "James Aikens—a native of Ireland, who was born in the year of our Lord, 1778, came to America in 1792, experienced religion in Pennsylvania, and attached himself to the Methodist Church in 1795. He entered into the itinerant ministry in 1801, and was appointed successively to the following circuits, viz., Oswegotchie, (in Canada,) Northumberland, Northampton, St Martins, Accomack, Milford, Cambridge, Somerset, Bristol, Cecil, Talbot, Accomack, Milford, New-Mills, Freehold, Asbury, Trenton, Freehold, in 1820, (when he married,) Hamburg, Salem, and in 1823 to Bergin, where he closed his labors and his life together, on the 9th of August, at the house of John Theel, in Haverstraw. He endured a very painful illness of about twenty-three days, from a cancerous ulcer in his face, with great patience. To the family with whom he stayed, he observed, in presence of his physician, 'I shall die here. God called me into the work, and he has called me out of it; medical aid cannot help me.'

71. "Not a murmur escaped him during the whole period of his illness, and on all occasions he evinced himself the subject of the consoling power of the grace of God. Being asked, 'For what shall we pray?' he replied, 'That God may finish his work.' 'What are your exercises relative to death?' 'I have no choice—no will of my own.' Being asked, (perhaps an hour or two before he died,) 'Do you experience much pain?' 'No.' 'Is Jesus precious?' 'Yes.' 'Do you see anything to obstruct your passage to the Kingdom?' 'No.' He was informed he was dying, and though perfectly rational to the last, his mind was placid, and he betrayed not a symptom of fear. Thus has Brother Aikens finished his course with joy, and an abundant entrance, we trust, has been ministered to him into the everlasting kingdom of our Lord

and Saviour Jesus Christ." He was an early friend of Jewell's, having been converted in the neighborhood of Boehm's Chapel. His death occurred in 1824, it being the 43rd year of his age, and 25th of his ministry.

71. [[William Anson might be mentioned as a cotemporary of both Jewell and Robinson in Canada. Both he and Robinson were under the presiding eldership of Jewell; but he did not remain in the country till Robinson came into office, although he returned for one year after he went out of office. Anson was a native of the United States, but received his first appointment in Canada to the Bay of Quinte Circuit, in 1800, in which year he was received on trial. He had the affectionate Keeler for his senior colleague. The next year (1801–2) he was in charge of the old Oswegotchie Circuit, with the young Irishman, James Aikens, for his assistant. His appointment for 1802–3 was Grand Isle, a spot well suited to its name, in Lake Champlain. Many years after, the writer heard one of his then parishioners speak in glowing terms of the person, manners, preaching, and success of William Anson in that fertile place.

72. Thence he removed to the important Vergennes Circuit. In both of these last two Circuits he was alone. In one or other of these charges the following strange occurrence, tradition says, took place, which it is likely is authentic in its essential features, as it smacks very much of the character of the times. Anson, as the story runs, was very popular, and drew many of a certain settled minister's congregation to hear him. Some of these asked their pastor, how so able and attracting a preacher could afford to labor for eighty dollars a year, while they had to give him several hundreds ? He replied that the Methodist preachers had only a few sermons which they had learned out of books and had got them by heart, by oft-

repeating; but that they had no learning, and were not capable of making a sermon for themselves. This led to a proposal that the two dominies should preach to the assembled people from the same pulpit on a given day, and that each one should give the other his text just as he mounted the rostrum. We have forgotton what Anson gave his brother minister: whatever it was, he failed to make anything of it, and came down in confusion. He, however, gave his rival what he thought would be a poser, the words of Baalam's beast of burden: "Am I not thine ass?" It unfolded itself at once to the ready itinerant, and he applied it to his opponent—making the wicked Prophet to represent the minister, whose doctrines he did not believe; the submissive ass, the congregation; and the saddle, the heavy salary. Such passages at arms, which were then not uncommon, have now most happily passed away, but may be referred to as illustrative of a state of religious society which once existed.

73. In 1804, we find him back in our own wilderness country, and appointed to the Home District. This would include the then village of York, Yonge Street, and all the settlements up and down the lake, not included in the other Circuits east and west. Let the respectable Methodists of Toronto and its neighborhood remember, that *eighteen hundred and four* was the date of their becoming a distinct pastoral charge by themselves, and that WM. ANSON was the pastor. During this year he must have exchanged with the Niagara preachers, an arrangement then very common with single men, as our venerated "Father" Isaac Van Norman, now of Nelson, has a lively remembrance of the benefit he received from Anson's preaching, then himself a young man, residing at the foot of Lake Erie.

74. Our subject went out of the country as Case entered it,

and returned no more. His charge that year (1805) was Pitsfield, in the noble Ashgrove District. The next year he removed to South Britain, where he was alone. The following year he was elevated to the Presiding Eldership of the Ashgrove District, in which he remained the full term of four years. Thence he was transferred to the important frontier District, Rhinebeck, in charge of which he remained but two years. After that he was successively in charge of Duchess, Rhinebeck, Saratoga, Pittstown, Chatham, Hudson, and Pittsfield Circuits, in most of which he had very respectable ministers as his assistants—another instance of the superiority of the men who laid the foundations of Methodism in Canada.

75. In 1823, he was made a supernumerary, but still in charge of Ballstown Spa, and Saratoga Springs. These two sanitary posts seemed then, and long after, to have been garrisoned by veteran invalids—he had another supernumerary for his colleague. He continued in this relation—doing garrison duty—receiving probably a small consideration for his labors—till 1838. In these appointments he often had old companions in arms associated with him,—such as Stead, Ensign, Moriarty, and Lyon. The creation of the Troy Conference in 1832, comprised Anson's residence within its bounds, which, in 1839, placed him on the list of superannuates, where he remained to July 17, 1848, when he was relieved from his toils and sufferings by death. It is said of him, "He had his full share of hardships, but never flinched." "Had undoubted piety, sterling integrity, and respectable talents. He was laborious and useful, and his preaching was plain and powerful." The few survivors among his Canadian friends will read this clause of his life with interest.

76. [[Caleb Morris, who was Robinson's colleague on the old Ottawa Circuit, we shall have to dispatch in a summary

way, as he never laboured but that year in Canada, and we do not remember to have heard him spoken of, even by the people of that region. That was the year 1801. He had been received on trial the year before, and travelled the Herkimer Circuit, in the State of New York, as the assistant of the famous Anthony Turk. He and Robinson came into the Province together, from the same region. At the close of his year with us, he was removed to New England, and stationed on the Greenwich and Warren Circuit with two others. In 1803, he was in charge of the Litchfield Circuit, New York Conference. The next year he was ordained elder, transferred to the Philadelphia Conference, and stationed at Cape May. The next year he was the assistant of James Herron (whom we shall have to consider among the worthy list of Canadian laborers) on the Dutch Creek Circuit. In 1806, we find him in charge of the Annamessex Circuit; the next year, in charge of the St. Martins—all this time within the Philadelphia Conference. The next year (1808) that Conference returns him as *located*. Thus he who crosses our path for one short year, and who, comet like, passes to New England, to New York, and then to Pennsylvania, changing his Circuit every year, after seven years itinerancy is lost to our sight forever. Nay; let us hope to meet him among the blood-washed in the Day of the Lord.]

77. [[JAMES HERRON, who was Jewell's assistant on the Oswegotchie Circuit in 1800–1, had been received on trial one year before, and who had travelled the intervening year on the Chester and Strasbourgh Circuit, Philadelphia District, with three other laborers, was probably a Pennsylvania, Delaware, or Jersey man.

78. We were told some things of him and his labors while here, many years ago, by the old settlers on the banks of the

St. Lawrence, but we retain nothing except the dim impression that he is the young man affected with a sore leg, nursed so kindly at old Mr. Ault's, the father of Simon and Jacob, of Matilda.

79. He returned the next year, (his removal most likely being hastened by the affection referred to,) and was appointed to the Dorchester Circuit, in the "Delaware and Eastern Shore District." In that region he remained, and when the Philadelphia Conference was organized in 1805, he fell within its boundaries, and labored (usually in charge) on the Newburgh, N. J., Tioga, Annamessex, Duck Creek, (where he had Caleb Morris with him,) Accomack, Dorchester, (again,) Somersett, Annamessex, (again,) Milford, Accomack, (again,) Circuits. He rose to the Presiding Eldership one year, (1808,) on the Susquehanna District. It is remarkable he never remained but one year at a time in any charge; still, his thrice going back to former Circuits, shows he was not unacceptable in them. As his removes were frequent and long, we surmise he remained single, as so many preachers then did, while in the itinerancy. He located in 1814, having probably married about that time.

80. He was evidently a man who maintained a good standing. We have not searched the Minutes to see whether he ever returned to the work of a Circuit again, which he may have done, like a great many others; but we must now part company with him till we meet at the resurrection of the just.

81. [[SAMUEL HOWE was another of Robinson's direct cotemporaries, being one year, like himself, under the Presiding Eldership of Jewell, and the second of the two he spent in the Province under that of Robinson. We have not gleaned any reminiscences of him in this country, the time of his advent being so early and his stay so short. We adopt

the obituary we find in the General Minutes: from which it appears that he went out of the country as Case came in—returned, and remained in the New York Conference, where he remained till the formation of the Troy Conference in 1832, within whose boundaries his geographical position placed him, and in connexion with which he remained till death. From this obituary, furthermore, we find that he, like most of the young pioneers who labored in Canada for a short period, turned out and ended well. The men who planted Methodism in our country were good and reliable.

82. "Samuel Howe was born in Belcher, Mass., in 1781. When he was seventeen years of age, his father with his family removed to Decatur, N. Y. Soon after their settlement in their new home, young Samuel was led to Christ and salvation. He at once began to improve in the social means of grace, and it was soon apparent that he had talent for usefulness. He was licensed first to exhort, and soon after to preach as a local preacher. He was received on trial by the Philadelphia Conference, which then embraced the western part of the State of New York. This was in 1802; which year he labored in that position of the work; in 1803, he labored on the *Niagara and Long Point Circuit*," in Upper Canada; "in 1804, he was ordained deacon by Bishop Watcoat, and appointed to *Ottawa Circuit*," (on the boundary line between the Upper and Lower Provinces;) "in 1805," (the year of Case's arrival here,) "he returned to the States, and labored on Fletcher Circuit, Vt.; in 1806, he was ordained elder by Bishop Asbury; after which he labored as follows:—1807, Scenectady, 1808, Albany Circuit; 1809, Montgomery; 1810, Cambridge; 1811, Brandon; in 1812, on account of family affliction, returned superannuated; in 1813, again effective, and appointed to Middlebury, Vt.; in 1814, ap-

pointed to Pitstown Circuit; 1815, Saratoga; 1816, Middlebury, again; 1817 and 1818, New York City; 1819 and 1820, Rhinebeck; 1821, Montgomery, again; 1822 and 1823, Saratoga, again; 1824 and 1825, Cambridge, a second time; 1826 and 1827, Chatham; 1828 and 1829, Pitstown; 1830, Lee, Mass. Here he continued to labor till the fall of the year, when his nervous system became so prostrated that he was compelled to desist. In 1831, he received a superannuated relation; after which he continued unable to do effective service.

83. "Brother Howe never engaged in any secular business, as he did not consider himself released from his call to the work of the ministry; but at all times he held himself in readiness, to the utmost of his strength, to preach anywhere and everywhere—in the city, or in the country—in the streets and public conveyances. He was emphatically a man of one business, and he was truly faithful. His theme was uniformly religion. All who associated with him, whether in Conference, in public, or the private circle, felt that they were in the presence of a man of God. He was always solemn and dignified. Samuel Howe never trifled.

84. "Some twelve years since he sought and found the blessing of perfect love. It seemed to mould and fashion his already devoted spirit all over anew. This was his constant theme during the last year of his life, in the pulpit and the private circle. In its enjoyment he lived, and labored diligently to bring others to the fountain opened by the Saviour's blood, that they, too, might wash and be clean.

85. "On the 16th of February, 1858, he left his home in Lansingburg, and went to the North Second Street Church in Troy, to attend the funeral of an aged brother in Christ and an old acquaintance. At the conclusion of the discourse he arose and made a few remarks, which he concluded by saying,

that as he had entered into his seventy eighth year, he should soon follow the deceased, and hoped to meet him in heaven. He immediately retired to one of the class rooms in the basement, where in a few moments he expired. His remains were conveyed to Lansingburg, and on the following Sabbath, according to a request he had made years previously, the funeral sermon was preached by his familiar friend, the Rev. Seymour Coleman, who addressed a large audience from Nehemiah vii. 2. Truly our venerable Brother Howe 'was a faithful man, and feared God above many.' Let us follow him as he followed Christ." May every Canadian Methodist, from the ground of his heart, say, Amen!

86. [[Another young man came into the Province the year of Robinson's presiding eldership, and continued, as Howe did, two years—going out in 1805, as Case came in. This was REUBIN HARRIS. He spent his first year in the Niagara and Long Point Circuit, and his second on the Bay of Quinte. As we have gleaned nothing about him from private sources we avail ourselves of the official obituary of him in the Minutes of 1844.

87. "REUBEN HARRIS was born in Canterbury, Windham County, Con., the latter part of 1776, and was awakened and converted to God by the instrumentality of Methodist preachers, in the autumn of 1800, and very soon united with the M. E. Church. He not only united with the Methodists as the people of his choice, but he studied and became attached to the entire system of Methodism, in its doctrines, discipline, usages, and government; from which he never swerved to the day of his death. He received the first license as a local preacher, November 26th, 1802, and was admitted on trial into the itinerant ranks at the New York Conference, held at Ashgrove, June, 1803, and offered himself as a volunteer for

Upper Canada, where he travelled two years. In 1805, he returned to the States, attended Conference, was received into full connexion, ordained deacon by Bishop Asbury, and stationed on Brandon Circuit, Vt.; in 1806, on Fletcher Circuit; in 1807, he was ordained elder on Middletown Circuit in Connecticut.

88 "He continued and filled various appointments in Connecticut, Massachusetts, Vermont, on Long Island, and in Winchester County, New York, until 1823, when he was returned supernumerary, which relation he held until 1829, at which time he took effective work. In 1834, he was again returned supernumerary, and in 1839 became finally superannuated, and moved with his family to Chardon, Geanga County, Ohio, where he labored as health and opportunity permitted.

89. "In the latter part of December he left his home with the intention to spend the winter further south, and return by the way of New York, and be present at the Conference. He travelled as far as Lancaster, Ohio, where, after preaching on Sabbath, the 11th of February, he was taken with congestive fever, which closed his mortal career, on February 15th, 1844, in the 68th year of his age. He died in peace and full assurance of hope." Thus have we seen another Canadian pioneer preacher safely across the Jordan of death. The obituary further says of his character:—

90. "Brother Harris, though of a peculiar mental constitution, was uniformly pious, a man of great patience and perseverance in labor; the Bible was to him the book of books. He was sound in doctrine, and a useful minister of the New Testament. He laboured long and suffered much in his Master's cause, and has gone, we trust, to receive a crown of life rom the Lord, the righteous Judge."

91. [PETER VANNEST, one of the oldest and most reliable of Robinson's corps of men during the year of his presiding-eldership, who had been one year in the Province before Robinson came into office, under Jewell. He went out of it two years before Case entered. We draw on his obituary notice for the facts of his early life.

92. "He was born in Bethlehem Township, Huntington County, N. J., on the 5th of August, 1759. In the year 1771 he went to reside in the city of Philadelphia. Shortly after his settlement in the city he was powerfully awakened to a sense of sin. On one occasion he was so alarmed and terrified that he arose from his bed and went in pursuit of some one to interpose, lest (to use his own words) 'the devil should come and take him away bodily.' Such was the guilty dread of his troubled mind, that every step he took the pavement seemed to bend beneath his feet, and he feared that the earth was ready to open and swallow him up.

93. "In 1780 his awakenings were greatly renewed, and he tried for the first time in his life the power of prayer. It was not, however, until the year 1788, that he was led to see himself as he really was. Being in Bristol, England, he was invited by a friend to go and hear Methodist preaching, at what was then called Guinea-street Chapel. Mr. Thomas Warwick was the preacher. He thought, while listening to the man of God, that his discourse was all directed to him, and that nothing but motives of delicacy prevented the preacher from telling his name. Under this sermon he had such views of himself as he never had before; and on retiring to his lodgings the solemn resolution was formed, that in the strength of grace he would try and save his soul, and part of that night he spent in prayer to God to have mercy upon him, a poor sinner.

94. "A few days after this, according to his own request, he was received on trial, and in about two months found peace with God through our Lord Jesus Christ, in Richard Bundy's class, which he met in his own house. In this class he continued to meet for about three years, when he was appointed the leader of a class in Bedminster. In the beginning of 1794 the Rev. Henry Moore sent him the Local Preachers' Plan, the appointments upon which he filled till 1796, when he returned to America. The latter part of this year he was received on trial in the Philadelphia Conference, and appointed to Salem Circuit, N. J., with Robert McCoy, but did not go out that year. The next year, 1797, he attended the Conference at Duck Creek, (Smyrna, Del.,) and was again received.

95. "After his reception his appointments were as follow; 1797, Middletown, in the place of *Michael Coote, who went to Canada;* 1798, Croton Circuit, spent three months, and then sent to Middletown again; 1799, Whitingham, to form a new Circuit; 1800, Fletcher, formerly Essex; and in 1801, New London." In one or both of these two last Circuits his travels were extended into Lower Canada, where he was very successful. As that relates to our specific object, we are happy to be able to present from his own pen some account of his labors. He says, "We had a good time all around the Circuit; I baptized by sprinkling, pouring, and immersion, four hundred persons.

96. "My work required me to cross the Missiqoi River. When winter came I was unable to get my horse over the river, on account of the boat being sunk. I therefore left him with a friend to bring into St. Albans, a distance of seventeen miles. I got over the river myself in a canoe, amid the drift of ice. I travelled about one hundred miles

on foot, and most of the way through the woods and deep snow, without a track, and sometimes stepping into spring-holes up to my knees in mud and water; the snow would wear off the mud, but did not dry my feet. Some part of the way was on the ice, which at that season covered the Bay, where I found the water three or four inches deep; and being compelled to travel in shoes (having no boots) I had wet feet of course." "He then," says the Rev. J. Hughes, "gets his horse, but the horse dies towards summer; gets another, and at the close of the year starts on horseback for the Conference, four hundred miles; reports an increase to the Church of 125 members."

97. Mr. Vannest was appointed to Upper Canada in 1802, and remained two years. His appointments, according to the Minutes, were Bay of Quinte, 1802, and Oswegotchie, in 1803. But it is certain from his own published account, that he travelled the Niagara country as well. Transpositions were often made of the Circuit preachers during the year, by the Presiding Elder, at that time. His appointment to the Province must have been a great acquisition to the work. He was a matured man of *forty six* years of age, who had seen a good deal of life; he had a Christian experience of *fourteen* years' length; it was *eight* years since he had begun to preach as a local preacher; and he had been in the travelling ministry *six* years. Besides all that, he was a man of a very decided character. Hear the Minutes after his death:—

98. "Father Vannest was naturally a man of strong prejudices, and when he was converted this peculiarity was sanctified to a good end, as he evidently became fixed in all the great views of truth and duty. When he was converted to God he was converted to Methodism; indeed, religion and Methodism with him were words of the same import. He no sooner knew the love of God, than he became a warm and

enthusiastic admirer of the Wesleyan doctrine and economy. From that time to the day of his death, none of the fathers viewed with more jealousy the abandonment of ancient usages, or the introduction of novelties, than did he. All who knew him intimately know with what delight he spake of his personal knowledge of, and intercourse with our venerable founder. He was most undoubtedly, to the best of his knowledge, a true follower of Wesley. Often in Love-feasts, and in his exhortations to his junior brethren to 'walk by the same rule, and mind the same things,' would he enforce his godly admonitions to follow Wesley, by saying, 'These eyes have seen him, these ears have heard him,' and stretching forth his hands, he would add, 'and these hands have handled him;' and, in anticipation of the society in heaven, he has repeatedly said, that next to his Saviour, he longed to see Wesley. "He speaks thus of his Upper Canada labors and experiences:—

99. "In 1802, Joseph Jewell, Presiding-Elder, from Upper Canada, came to the Philadelphia and New York Conferences upon a recruiting exepdition; as at that time no one was sent across the lines without his own consent." Mr. Vannest says, "I volunteered, and was sent to Oswegotchie. From a place called Bastard to the River Rideau was fourteen miles, the way the road went; but to cross a point of the woods it was but seven." [He must have been mistaken in that; for it was much further from the nearest settlement in Bastard to any settlement then formed on the Rideau.] "I got a man to pilot me; he was soon bewildered, and said that we were lost, and despaired of finding the way out. We tried to track our way back, but it was impossible, the leaves were so thick; so I undertook to pilot myself, and soon found the road. We got safe to the appointment. At that place I found an Indian family encamped on the shore of the river. The man asked for some tobacco, and I gave him some. The next morning I

went to see him, and he offered me a fine leg of venison. I told him I did not want it. He said, 'You take um, you eat um, you welcome—bacco.' I asked him how far their castle was. He held up his hands, and said so many hundred miles. I asked him to show me how they went. He took a stick and made a map on the sand, so complete as to show the lakes, rivers, and the carrying-places for their canoes through the woods. I asked him the distance from such to such a place. He began with his fingers thus: one finger for a hundred miles, a crooked finger for fifty, and a finger across the crooked one for twenty-five miles. I marked down as he went from place to place, and found it was one thousand miles to where he pointed.

100. "We had to go twenty miles without seeing a house, and were guided by marked trees, there being no roads. At one time my colleague was late in getting through the woods, when the wolves began to howl around him, and the poor man felt much alarmed; but he got through unhurt, for which he felt thankful to the Lord.

101. "I think in August I went to the Bay of Quinte Circuit." [It then included the Home District.] "In summer we crossed ferries, and in winter we rode much on the ice. One appointment was thirty-four miles distant, without any stopping place. Most of the way was through the Indians' land—otherwise called the 'Mohawk Woods.' In summer I used to stop half-way in the woods and turn my horse out where the Indians had had their fires. In winter I would take some oats in my saddle-bags, and make a place in the snow to feed my horse. In many places there were trees fallen across the path, which made it difficult in getting around in deep snow. I would ask the Indians why they did not cut out the trees. One said, 'Indian, like deer; where he

no creep under, he jump over.' There was seldom any travelling that way, which made it bad in deep snow.

102. "At one time, when the snow was deep, I went on the ice till I could see clear water, so I thought it time to go ashore. I got off my horse and led him, and the ice cracked at every step. If I had broken through, there would have been nothing but death for us both; but the good Lord preserved both man and beast. I got to the woods in deep snow, and travelled up the shore till I found a small house, where I found out the course of my path through the woods. Keeping a good look out for the marked trees, I at last found my appointment about seven o'clock. If I had missed my path, I do not know what would have become of me. At my stopping place the family had no bread, or meal to make any of, till they borrowed some of a neighbor; so I got my dinner and supper about elven o'clock on Saturday night. On Sabbath I preached. On Monday I rode about five miles, crossed the Bay, and then rode seventeen miles through the woods without seeing a house, preached and met a class for a day's work.

103. "In the spring of 1803 I led my horse about three miles on the ice of the Bay of Quinte, in the afternoon. That night the ice all sank to the bottom; so that next morning there was none to be seen! Thus the Lord has saved me from many dangers, seen and unseen. Glory be to his holy name forever! Amen.

104. "In 1803 I went to the Niagara Circuit with a young man by the name of Samuel Howe"—[whom we have followed to heaven.] "We had no Presiding Elder that year," [the year of Robinson's dereliction from duty,] "so I had to attend Quarterly Meetings on that and the Long-Point Circuits. At a newly settled place in the Circuit, I appointed a Love feast and Sacrament of the Lord's Supper. It was a

new thing there, and many attended. There was a small class there. I told the leader to admit all members and serious persons, so he let them in till the house was filled to overflowing; but I did the best I could with the multitudes. I enquired why he let so many in. He said they all looked serious. and he did not know them.

105. "After meeting, a genteel-looking man came to me, and requested me to preach in his house. I told him I did not think I could, as I had so many appointments; but I inquired where he lived, and what sort of a house he had. He said he had a large house; he kept tavern, and had a large ball room that would hold many. Sir, said I, you do not want meeting in your house—there was no room for the Lord in the inn—but I thank you for your compliment. You know you do not want it, and the Lord knows you do not want it." [Good judges of human nature were those early itinerants, and plainly spoken, too.] "So he went away, and before he got half way home he felt convicted, and said to himself,—'I did not want meeting. How did the man read my heart?' When he got home he made up his mind to sell his distillery, and to make and sell no more whiskey. He gave his ball room to the Lord for a place of worship till the Society could get a better place. There were seven brothers of them, who, with their wives, all got religion, and a good work began in that place. So the Lord works in his own way. Glory be to his holy name!" The reader will, no doubt, feel that this peep at olden times, through the eyes of an actual observer, as refreshing as the transcriber must confess he does.

106. Honest Peter Vannest must have been a very primitive-looking man; and although he carried his ideas of plainness to an extreme, even that extreme showed his conscientiousness. He wore no buttons on his coat, but fastened it

with hooks and eyes; and he bore hard on all who did not come up to his ideal of plainness. Father Bailey, late of Moulinette, informed the writer that when a young man he went some distance to a Quarterly Meeting, and Vannest was there. In the course of Saturday the preacher detected two rows of brass buttons on young Bailey's spruce new coat, and he denounced it as a reprehensible instance of pride and vanity. The young convert was very anxious to be a Christian in all respects, and thinking the minister must be right, very deliberately took out his pocket-knife and cut one row off, and made his appearance among the people next day *minus* the superfluous buttons.

107. Every Canadian Methodist will be glad to learn what became of this devoted evangelist after his labors closed in this country. In gratification of this natural curiosity, we have to say he returned to the State of New Jersey, and took an appointment that threw him within the bounds of the Philadelphia Conference, in connection with which he spent all the rest of his effective ministry, which continued till the year 1818. Peck, in his Early Methodism, says, "At the Philadelphia Conference of 1807, Peter Vannest was appointed a Missionary to the Holland Purchase. He forded the Genesee River near the place where Rochester now stands, and in the month of June preached his first sermon in what is now Ogden Centre." "He returned," (at the end of the year,) "according to the Minutes, fifty members." Pretty well, as the fruit of only one year's labor. Six years of the time he remained effective he was Presiding Elder. In one of his Districts he had two brethren associated with him who had labored successfully in Canada: these were James Herron and William Anson. All the rest of his effective ministry he was in charge of important Circuits, often the Superintendent of strong men—all of which proves that the quandom

Canadian pioneer was no mean man. In the pages of Peck we again get a glimpse of our hero. "In the summer of 1810, a Camp-meeting was held in Minden, about twelve miles from our native place." "When Cayuga District was formed in 1808, Ostego Circuit was a part of it, and Peter Vannest had been the Presiding Elder on that District for two years, when the Genesee Conference was organized. At the Camp-meeting referred to, William Case, then a young man, was the Presiding Elder; but Peter Vannest was present, and had considerable to say. It was with him a sort of farewell festival, as from this meeting he left the cold North and took his place in the Philadelphia Conference. He had then reached the period of grave age, and was called 'father' by the younger class." Two years he stood in connection with Circuits as a Supernumerary, which showed his disposition to do something for the cause when he could no longer perform full work.

108. In 1821, he superannuated, and remained in that relation till his death, which embraced a period of twenty-one years. Of that part of his life his biographer says: "He resided in Pemberton, where his private walk and conversation has been well known and appreciated. The church in that place, before whom he has gone in and out these many years, knew that his eye was the eye of a watchman to the last; and although he sometimes 'rebuked sharply,' none were disposed to attribute it to anything save to his jealousy for the honor of God and the purity of religion. Father Vannest, as he was able, 'went about doing good.' He especially took an interest in poor widows and their fatherless children, and besides visiting them, contributed of his limited means to their aid and comfort. It was a rare and imposing spectacle to behold a minister of the Gospel in his ninety-second year, with staff in hand, and without any special pastoral, going from

house to house inquiring after the temporal and spiritual welfare of the inmates. Often was he thus found."

109. We skip over much that is interesting and to his honor, and give the closing scene. "On Tuesday, October the 8th, 1851, he was attacked with paralysis, which totally disabled one side, and so affected the power of speech that for two or three days it was with difficulty he could be understood; but his speech gradually returned, so that by Friday he could communicate with any of the numerous visitors who came to behold the saint of *near a century* triumphing over death, hell, and the grave. From this time until the next Thursday, which finished his stay on earth, the interest taken in the last moments of this aged servant of God was evinced by one incessant stream of visitors. It was on Friday, immediately succeeding his attack, that his tongue seemed fairly loosed to utter the praises of God. On approaching his bed and inquiring after his state and prospects, he would say, 'O glory, glory, glory! Hallelujah to the Lamb forever and ever!' On Sunday he was very happy and had many visitors; among these were several young men, whom he exhorted most earnestly to be faithful to the service of God. To two sisters who called to see him on that day, he said, looking up with a most heavenly smile on his face, 'See me die happy! see me die happy, happy, happy!' The verse of our hymns beginning, 'I 'll praise my Maker while I 've breath,' furnished for him a most favorite theme. This he repeated and sung at intervals to the last. Thus died Father Vannest, of the New Jersey Conference, 'being old and full of days,' leaving the indubitable evidence that he had fought a good fight, finished his course, and received the crown."

110. [NEHEMIA U. TOMPKINS will require a passing notice, having labored a year in the Province cotemporary with Robinson. This was the year 1802–3, and, according to the

Minutes, that was on the Oswegotchie Circuit. He had been received on trial at the previous Conference, but whence he came we cannot inform our readers. We have gleaned nothing about him, save his reception on trial; his ordination, first as a deacon, then as an elder; and the stations he occupied, which were all in the New York Conference, and covered eight years. So far as we have seen, he never had charge of a Circuit but once, and never remained but one year on a Circuit at once—from which we should be inclined to infer that he was below mediocrity as a preacher or manager; or else, that he remained single till the period of his retirement, as single men were more often subordinates, and usually removed annually. He located in 1809. Whether he ever returned to the active work again, like many others who retired for a time in those days, we have not searched the Minutes to find out—his hold on Canadian sympathy not being sufficient to require it. He seems to have been a person of unblemished character.]

111. [SAMUEL MERWIN, who afterwards occupied a distinguished place in the American Connexion, took an appointment for one year in Canada. This was in no less a place than the city of Montreal. It stood for that one year in connection with the Pitsfield District. During that year he made an unsuccessful attempt to introduce Methodism into Quebec. After preaching some time under the Presiding Elder, he had been received on trial in 1800, when he was stationed on Long Island; in 1801, in charge of Redding; in 1802, alone on the Adams' Circuit; and then, in 1803–4, at Montreal; two years before Bangs went to Quebec. From that city he was transferred to the city of New York, and continued a highly honorable and useful career, which ended peacefully, after forty years labor, in 1839, as appears from the obituary in the Minutes, which we transcribe.

112. "Samuel Merwin was born in Durham, Con., September, 1777, and while quite young removed with his parents into New Durham, N. Y. Here under the paternal roof he was instructed in the things of God. From his childhood he was more or less the subject of religious impressions. Under a funeral sermon he became deeply awakened: he earnestly sought and found salvation through Christ, but being a mere lad, and having no one to take him by the hand, he soon fell back again into the world. It was not long, however, before, through the instrumentality of the Methodists, after continued and severe struggles, he was again brought into the liberty of the sons of God. Immediately he declared what God had done for his soul, at the same time exhorting his neighbors to flee from the wrath to come. The Church looked upon him as a messenger of the cross, and thrust him out into her vineyard. When scarcely twenty years of age he was employed by the Presiding Elder to labor on a portion of the Delaware District, in the New York Conference. In the year 1800 he was received on trial in the same Conference at its annual session. In this and other Conferences he continued to labor till called to his reward. He departed in peace in the sixty-second year of his age, on the 13th of January, 1839, in the town of Rhinebeck, after having been engaged in preaching the Gospel about forty years." * * * * *

113. "For a long time Brother Merwin occupied an eminent place in the itinerant ranks, and was repeatedly called to fill important stations in the New York, New England, Baltimore, and Philadelphia Conferences. He was peculiarly qualified to adjust differences, to settle difficulties, to administer consolation to the afflicted, and to detect and expose the deceitful and designing. He was a man of great punctiality: he suffered nothing but sickness, or some other unavoidable cause, to keep him from his post. * * As a Presiding

Elder, he was remarkable for his fidelity and diligence. His personal appearance, especially in the pulpit, was unusually commanding; his voice melodious, clear, and strong; and he spoke not only eloquent, but in demonstration of the Spirit, and of power; and many souls were the seals of his ministry. Wise in counsel, and skilled in execution, he gave his energies to the literary and benevolent institutions of the Church. But he has gone, and precious in the sight of the Lord is the death of his saints." Bœhm says that Merwin "was a noble-looking man." The loan of such men as Ruter, Bangs, and Merwin, to Canada by our brethren in the United States, lays Canada under lasting obligations.]

114. There was also one other man, whose name we have just now written, who had labored in Canada, and who left the country as Case entered it, who, as he will not come into view in any other relationship, and because he was so excellent and became so distinguished, we must commemorate, as it goes to show that Canadian Methodism was planted and nurtured by a noble class of men. We confine ourselves to the obituary in the Minutes.

115. ["MARTIN RUTER, D.D., was born April 3, 1785, in Charlestown, Worcester County, Mass. His parents were pious. When not over three years of age, he had serious impressions, which increased with his age until 1799, when he resolved to devote himself to God, and in the following autumn experienced the forgiveness of his sins, and enjoyed peace with God. In the winter of 1799 and 1800, he joined the M. E. Church. It sometimes occurred forcibly to his mind, even before he experienced religion, that he should be called to preach the Gospel. Subsequently these impressions increased, and he turned his attention closely to the study of divinity. In the summer of 1800, he received license to exhort from the Rev. John Broadhead, P. E. of the New London District,

with whom he travelled about three months for the sake of instruction. In the autumn he was licensed to preach, and employed the succeeding winter and spring on Wetherfield Circuit, Vermont.

116. "In June, 1801, he was admitted on trial by the New York Conference, being a little over sixteen years of age, and appointed to Chesterfield Circuit. In 1802, to Landoff, N. H. In 1803, he was admitted deacon, and sent to Adam Circuit alone. *In* 1804 *he was sent to* MONTREAL," being then only nineteen years of age; "he visited *Quebec* during the year, and returned to Ashgrove Conference in 1805,"—the Conference at which Case was received on trial and designated to Canada. "Here he was ordained elder by Bishop Asbury," (a lad of twenty) "and sent to Bridgewater Circuit, N. H. This appointment transferred him to the New England Conference. In 1806, he travelled Northfield Circuit; in 1807, Portsmouth and Nottingham. In 1808, he was appointed to Boston, and elected a delegate to the first Delegated General Conference. In 1809 10, he presided on the New Hampshire District; in 1811, sent to Portland, Me. In 1812-13, he was located; in 1814, re-admitted, and appointed to North Yarmouth (where he had resided the previous two years) and Freeport; in 1815, stationed in Salisbury, Mass.; in 1816, attended the General Conference in Baltimore; in 1817, stationed in Philadelphia. In May, 1818, the Asbury College in Baltimore conferred on him the degree of *Master of Arts*. This year he was appointed to the charge of the New Market Wesleyan Academy; in 1819, appointed to Portsmouth, N. H., but remained at the Acadamy by an arrangement of his Presiding Elder; in 1820, attended the General Conference in Baltimore, and was elected to conduct the business of the Wesleyan Book Agency, at this time established in Cincinnati; 1824, re elected to the Western Agency. In 1822, the

Transylvania University of Kentucky, without his knowledge, conferred on him the degree of *Doctor of Divinity*. Before the expiration of the second term of his Agency, he was elected President of Augusta College, Kentucky, which office he held somewhat over four years. Feeling anxious to be engaged in the more immediate and active duties of the Ministry, he obtained a transfer to the Pittsburg Conference, and was stationed the two succeeding years in Pittsburg. Near the close of his second year, in June, 1834, he removed to Meadville to preside over Alleghany College, which had been taken the year before under the patronage of the Pittsburg Conference. This office he filled with great advantage to the College, until the summer of 1837, when he resigned his chair for the purpose of undertaking the superintendence of the new Mission in Texas. His arrangements being made, he attended the Pittsburg Conference at Stubenville on his way, left his family at New Albany, Ind., and reached his field of labor some time in October.

117. "Here the want of laborers being great, the country new, and the settlements extended and far asunder, his rides were long, his labors incessant, and his exposures great. He continued travelling, preaching, forming societies, laying plans for building churches, promoting Sabbath-schools and general education, until the spring. Finding himself diseased, he took medicine and found partial relief. He determined to start for his family and rode some forty miles; but his strength failing he returned to Washington. He was attended by several physicians, and numerous friends sympathized with him in his sufferings, and supplied his wants. He suffered several weeks, enjoying great peace, and exhibiting calm resignation to the will of God, and firm hope of heaven just before his death, which took place May 16, 1838.

118. "Dr. Ruter was no ordinary man. Naturally, perhaps, he was little more than many others. His early advantages were no more than a common-school education, and the period that other young men usually take their college degrees, he spent in passing through the grades of an itinerant minister. Yet, in the itinerant ministry, Dr. Ruter became a literary man, well versed in languages, science, and history, and discharged the duties of college President with great dignity. He was an affectionate husband and parent, 'ruling his own house well,' an affable and courteous gentleman, and an interesting companion. He was more. Divine grace had deeply imbued his heart, and drawn upon it in strong lines the moral image of God; and his early devotion to his Divine Master was maintained with uniformity through life. In the pulpit he was solid, grave, warm, and dignified, generally listened to with pleasure, always with profit. But these excellencies were still excelled by his love to God and his fellow-men, impelling him in his fifty-third year into the Missionary field, where he *labored*, SUFFERED, and DIED."]

119. There was yet another who deserves to be mentioned in the *located* ranks in the Province—one of the earliest pioneers, who was in the country when Case arrived, and who was cotemporary with him during a large part of his career, who should naturally be contemplated before we take up our henceforth continuous thread of history. This was no less a person than the excellent—

120. GEORGE NEAL, who has been incidently mentioned already. He was born in one of the southern British colonies —say some. Dr. Stevens calls him Irish. In the Revolutionary struggle he took side with his king and the mother country. He entered the army and bore the rank of major of cavalry, and his corps were all cut off. Once during the

strife, seeing nothing but danger and death around him, he promised the Lord in a flood of tears, if he would spare his life he would endeavor to serve him. At the close of the war he heard the eloquent Hope Hull, by whose preaching he was reminded of his vow, awakened and brought to God, and led to unite himself to the Methodists. He soon began to preach. His call had something of the visionary in it, which characterized the experience of many in those days. He dreamt a a glittering sword was given him, having two edges, with the name of Wesley emblazoned thereon. He entered the travelling connexion in the States, but soon had to retire for want of health. His British proclivities brought him to Canada as early as 1787; he crossed the Niagara River, in the neighborhood of which he labored for some years. He commenced preaching against the prevailing vices of the country, and so exasperated the vulgar rabble as to provoke them to pelt him with stones till the blood flowed down his face. But he held on his way, and was largely instrumental in obtaining the regular travelling ministry to occupy the ground.

121. He was himself the means of the conversion of many souls ere the travelling preachers came to his aid. The Rev. George Ferguson, in his manuscript journal, ascribes Christian Warner's conversion, who was so useful to Nathan Bangs, to the instrumentality of Neal; and that zealous man of God (Ferguson) while yet a preaching soldier, during the war of 1812, found many of Neal's converts in various places on the frontier, and still more of them when he came to travel on the Niagara Circuit in 1817. He also speaks of encountering the old veteran on the Long Point Circuit, at a later period, namely, in 1822. We will allow him to speak of his venerated friend in his own words. "I was privileged with a familiar and very pleasing acquaintance with that apostolic ambassador of the King of Kings, who was the first honored

instrument of raising the Gospel standard and proclaiming salvation to a lost and guilty world, through faith in the all-atoning sacrifice for sinners, to the people on the shores of the Niagara River, through whose instrumentality many souls were brought to God, some of whom are with him now (1845) in heaven, the Rev. George Neal, who lived at this time (1822) at Long Point Bay. I should think he was then rising *seventy*, as he was very infirm. But his silver locks and apostolic looks, combined with the heavenly eloquence which flowed from his saintly lips on the sublime doctrines of the Gospel and the experience of religion, made it a treat to hear him, at once edifying and encouraging. He was a man of an excellent mind, and full of Biblical information. He was a more than ordinary preacher, masterly on doctrines. I had the privilege and honor of having him around the four weeks' Circuit with me, and of hearing him every evening."

122. He did not marry till the age of forty. The Rev. Robert Corson, who knew him well, and who preached his funeral sermon, is mainly our authority for the following statements concerning him:—Neal was possessed of a good English education; his preaching abilities were 'above mediocrity,' very zealous, and rising sometimes to eloquence. He was tall and erect in person, retaining somewhat of his military bearing to the last. Religious truth from his lips sometimes was expressed in military phrase—he was wont to call the gospel 'a genuine Jerusalem blade,' two edged, cutting both ways. He was abundant in labors as a local preacher—travelling sometimes under the Presiding Elder on a Circuit. And it is highly probable, that many of those gaps that appear in the Stations from year to year were supplied by him and others similarly situated. At the advanced age of 78, he rode around the Simcoe Circuit in company with Mr. Corson. Far on in life, he became blind, but still

quoted scripture in his sermons with correctness, after taking the precaution of having them read to him by his little granddaughter. He lived to the advanced age of *ninety-one*, and then died in peace, in the full possession of his mental faculties, about the year 1839. When the current of our story brings us to that period of time, we may be furnished with more particulars of the old warrior's last battle.

123. The stage of Canada Methodist history which closes with our second book, was perhaps, upon the whole, the most laborious and adventurous part for the laborers over any subsequent period. We have seen Coleman and Crowell sleeping in the woods; and Vannest floundering in the trackless snow; but the half has not been told, and never will be told. Where any one of the preachers has recorded his adventures, it becomes our duty to chronicle it for the information of posterity. Several incidents of a thrilling character are recorded by Dr. Nathan Bangs, and published in his life, which it did not fall in with our plan to particularize, but to which we promised to advert, and which we now relate.

124. Itinerant Adventures. "On the 17th of October," says Dr. Bangs, "I set off, in company with Joseph Jewell, the Presiding Elder, for the Bay of Quinte Circuit. We had a terrible road to travel from the head of Lake Ontario to Little York, as it was then called, now Toronto, over hills and creeks, through mud and water, but at last arrived in safety. We had an appointment for preaching on Yonge Street in the evening of the next day. After sermon by Mr. Jewell, I gave an exhortation. The people requested that I might be left for a few days to preach in the neighborhood. I accordingly staid behind, with the understanding that I should go on in a short time. At the time appointed, I set off, but was taken sick with influenza on the way.

Being tenderly nursed in the house whese I stopped, I soon recovered, mounted my horse, when my faithful animal was taken sick, and the next day died. Here then I was alone in a strange place, without money, without a horse, and as far as I knew, without friends. I trusted in God alone, and he provided for me. In about half an hour, during which I hardly knew which way to turn, a gentleman came along and offered to lend me a horse on condition that I would defer my journey to the Bay of Quinte, and agree to remain in those parts preaching for some time. I thankfully accepted his offer, mounted the horse, and went on my way rejoicing to Little York. The settlements in this part of the country were new, the roads extremely bad, and the people generally poor and demoralized. Our occasional preachers were exposed to many privations and often to much suffering from poor fare and violent opposition. Seth Crowell, a zealous and godly itinerant, had travelled along the lake shore before me, and been instrumental in the awakening and conversion of many of the settlers, so that some small societies had been formed; but they were far apart, and I found them in a dwindling condition. On Yonge Street, which was a settlement extending northward from Little York, in a direct line for about thirty miles, there were no societies, but all the field was new and uncultivated, with the exception of some Quaker neighborhoods. Among these 'Friends' I formed some pleasant acquaintances." Observe, this was in 1803—at this writing (1866) *sixty three* years ago.

125. Of his manner of laboring there, his biographer says: "He set out on a winter's day with the determination to call at as many houses as possible on the way, and give a 'word of exhortation' in each. At every door he said, 'I have come to talk to you about religion, and to pray with you. If you are willing to receive me for this purpose, I will stop; if not,

I will go on.' 'Only one,' says Bangs himself, 'repulsed me through the entire day; all others heard my exhortations and allowed me to pray with them. I entered one house where I found the family at dinner. I talked with them for a time, and then proposed prayer. When I arose from my knees the man was in a profuse perspiration, and looking me in the face with emotion, said, 'Sir, I believe you pray in the Spirit.' I gave him a word of advice, and left him a thankful, perhaps an awakened man." "Some, however," says Dr. Stevens, "held eager disputes with him on theological questions, and most were more inclined to show their rustic skill in polemics than to join in his earnest devotions; but all treated him kindly, except a stout High-Churchman, a rude emigrant, who avowed himself to 'be of the High Church of England, and a believer in her articles and prayer-book.' He became so enraged at the preacher's citation of the Church Catechism on the Sacramental sign of 'inward grace a new birth unto righteousness,' that he vociferously threatened to 'pitch him, neck and heels,' out of his cabin, and would probably have done so, had it not been for the interference of his daughter."

126. He relates a *frontier life anecdote*, to the following effect: "There was quite an awakening among the people, and many sought redemption in the blood of Christ, so that several societies were formed. But there was a marked line of distinction between the righteous and the wicked, there being but few who were indifferent or outwardly moral to interpose between them. All showed openly what they were, by words and actions, and either accepted religion heartily, or opposed it violently; the great majority, though most of them would come to hear me preach, were determined opposers." "Such," says his biographer, "is the character of frontier communities. Moral restraints are feeble among them; conventional restraints are few; the freedom of their simple,

wilderness life characterizes all their habits; they have their own code of decorum, and sometimes of law itself. They are frank, hospitable, but violent in prejudice and passion; fond of disputation, of excitement, and of hearty, if not reckless amusements. The primitive Methodist preachers knew well how to accommodate themselves to the habits, and also to the fare of such people, and hence their extraordinary success along the whole American frontier. Their simple and familiar methods of worship in cabins and barns, or under trees, suited the rude settlers. Their meetings were without the order and ceremonious formality of older communities. They were often scenes of free debate, of interpellations and interlocutions; a hearer at the door-post or window responding to, or questioning, or defying the preacher, who 'held forth' from a chair, a bench, or a barrel, at the other end of the building. This popular freedom was not without its advantages; it authorized equal freedom on the part of the preacher; it allowed great plainness of speech and directness of appeal. The early memoranda before me afford not a few glimpses of this primitive life of the frontier—crowded congregations in log huts or barns—some of the hearers seated, some standing, some filling the unglazed casements, some thronging the over hanging trees—startling interjections thrown into the sermon by eccentric listeners—violent polemics between the the preacher and head-strong sectarists, the whole assembly sometimes involved in earnest debate, some for, some against him, and ending in general confusion. A lively Methodist hymn was usually the best means of restoring order in such cases. Our itinerant was never confounded by these interruptions. He had a natural tact and a certain authoritative presence, an air of command, qualified by a concessive temper, which seldom failed to control the roughest spirits. He was often characteristic, if not directly personal, in his preaching,

with naive, if not ludicrous results. On one occasion he was contrasting the characters of the righteous and the wicked. 'when an apparently well-meaning man,' he writes, sitting before me, said aloud, 'How do you know that, Sir?' I made him no reply, but proceeded with the delineations of the godless character, and then remarked, 'It matters not what your condition or name is, if you do thus wickedly you will be damned.' He arose, bowed very respectfully, and said, 'My name is Benaiah Brown, at your service,' and sat down again. Some of my friends, thinking he meant to make disturbance, went toward him to put him out of the house. I requested them to let him alone, as he had not disturbed me at all, but seemed full of respect. After the meeting he remained, and in conversation with him, I asked him how he came to address me in the manner he did. He replied, 'You described my character so accurately that I thought you knew all about me, and that I might as well give you my name and have done with it.' I gave him some good advice, and we parted on the best of terms. He was a stranger in the place; the Word had evidently taken hold upon his heart, and I may hope its effects were lasting.'"

127. A more direct case, in the person of a fiddler, occurred about ten miles from what we now call Toronto. "There was," says Dr. B., "a great awakening among the people, but an inveterate fiddler seemed set on by the great adversary to contest the victory with me inch by inch. He had earned conisderable money as the musician of the winter-night dancing parties of the settlers; but he was now willing to fiddle for nothing, if they would meet to dance and frolic rather than to pray. He contrived every possible method to keep the young people from our meetings. For some time he carried matters with a high hand, and the war was at last

fully opened between us. One Sabbath morning, however, I fairly caught him. I was preaching on Gal. v. 19–21, and when I came to the word 'revelings,' I applied it to his tactics, and said, 'I do not know that the devil's musician is here to day; I do not see him anywhere.' But he was sitting in a corner out of my sight, and he now put out his head and cried out, 'Here I am, ha! ha! ha!'—making the place ring with his laughter. 'Ay,' said I, 'you are there, are you?' and turning toward him, I addressed him in language of rebuke and warning. I finally told him that if he did not cease to allure the young people into sinful amusements, I would pray God either to convert him or to take him out of the way, and I had no doubt that God would answer my prayer. The power of God evidently fell upon the assembly; a divine influence seemed to overpower them. The guilty man began to tremble all over like a leaf, and turned deathly pale. He finally got up and rushed out of the house. He went home, burned his fiddle, and we were thenceforth rid of his interference with our meetings, and his opposition in the community."

128. We have next to chronicle for the preacher a providential escape. "I had," says Bangs, "an appointment to preach in a small cabin, the family of which was too poor to entertain me over night. I therefore intended to return, as had been my custom, about six miles, after the sermon, for lodgings. I was overtaken on my way to the place by a sleigh with three men in it. I turned my horse out of the road and let them pass me; but they no sooner did so than they stopped and began vociferating blasphemies and blackguard language at me; and if I attempted to pass them they would drive on, obstruct the way, and thus prevent my going forward. In this manner they continued to annoy me for about half an hour,

keeping up an unceasing stream of Billingsgate. I made them no reply. They at length drove on, and left me to pursue my way in peace. In the evening, as I rose up to preach, these three men stood looking in at the door, and as I was standing at the door post they closed up the entrance, and were close at my right hand. I requested them to take seats; two of them did so, but the other kept his place. I gave out my text, Daniel v, 27, 'Thou art weighed in the balances and found wanting.' In the introduction to the discourse I made, some remarks about Belshazzer's impious feast; I enlarged on the prevailing drinking habits of the settlers, and observed that these people were not contented to drink in taverns and in their own houses, but carried bottles of rum in their pockets. The man who still stood at my right hand had a bottle in his pocket; he drew it forth, shook it in my face with on oath, exclaiming, 'You are driving that at me,' and kept up a continual threat. The owner of the house, who was a warm friend of mine, instantly arose, with two or three others, all trembling with indignation, and came toward the offender to seize him and thrust him away. Perceiving their design, I feared there would be bloodshed, and requested them to desist and take their seats, for I was not afraid of my opposer. They sat down, but this only seemed to enrage the man the more. He kept on swearing, with his clenched fist directed at me; but I continued my discourse unmoved by his threats, until I finally called on the God of Daniel, who delivered him from the lions, to deliver me from this lion-like sinner, when suddenly he escaped out of the door and fled; his two companions followed him, and we ended the meeting in peace. My friends, fearing I might meet with some peril should I attempt to return that night, as it was supposed that these ruffians knew that I intended to do so, persuaded me to stay all night. It was well I did so, for these men lay in

ambush for me, and seeing a traveller approach on horseback, one of them said with an oath, 'There he is, let us have him,' blaspheming and cursing him as the Methodist Preacher. They caught him, and were preparing to wreak their vengeance on him, but soon discovered that they had committed an egregious blunder. The assailed traveller, seeing his peril, turned upon them boldly, and showing a hearty disposition to fight, notwithstanding the odds against him, and using a style of language surprisingly like their own, they became convinced that he could be no Methodist Preacher, and took to their heels.' [This gentleman was a Mr. Hall, who himself related the circumstance to the Rev. Fitch Reid in after years.] 'Thus God saved me from these ravening wolves. I blessed his name, and learned to trust more than ever in his protecting Providence. No little good resulted from this incident; it raised me up many friends; opposers even became ashamed of the malicious rowdies, and were now ready to defend me.' 'Some of the neighborhoods were extremely new; in some the people had not yet a single stable for the accommodation of my horse. I carried with me oats for him, and, tying him to a tree, left him to eat at night, and ate and slept myself in the same room in which I preached. This I had to do frequently; but God was with me, blessing my own soul and the people."

129. He sometimes met with things more hilarious and less malignant than the above, but scarcely less disagreeable. "On the 1st of February, 1802," says his biographer, "he set off to attend some preaching appointments which he had made along the lake shore. 'The roads,' says Bangs, 'were bad, most of the country being new, and in some places a continuous forest of from ten to fifteen miles extent. About sunset I came to a creek, the bridge of which was so broken that my horse would not cross upon it, neither could I lead or

drive him over the ice, as the middle of the creek was not frozen, but the current ran rapidly, making a noise with the broken ice that frightened him. I went up and down the stream for a considerable distance in the snow and ice to find a place on which I might cross. I was more than an hour in making this useless effort. Being compelled either to stay in the woods all night or return, of the two evils I chose the latter. I found, on my way back, an Indian trader's house, where a number of people were assembled to celebrate the New Year. They were singing and dancing, and drinking at a high rate. I offered money if any two of the men would go with me and help me over the creek, but none of them would consent, for the night had fallen and it was cold. The man of the house assured me that if I would stay with him over night I should be well treated. I accordingly put up my horse and entered the house. I declined the whiskey which was offered me, but told the woman of the house that I should be thankful for something to eat, as I had eaten nothing since early in the morning. She kindly prepared me a good supper. Seating myself by the fire, I commenced a conversation with the woman on the subject of religion. I found that she was a backslidden Baptist. While talking with her one and another drew near and formed quite a group of listeners; until finally so many assembled around me, that the dance could not go on. A large athletic man now stepped up to me and said, "Sir, if you will remain here, you will make us civil: you must not preach." I replied, "I am not preaching; but as Providence has cast my lot among you, I think it my duty to talk with those who are willing to hear me on the things that make for their eternal peace. You will not deprive me of this privilege; will you?" "No," said he, "but we must dance." And he seized the women and dragged them out upon the floor, and resumed the dance with great hilarity. This

they continued till nearly midnight. I then said to the chief trader, who had become very friendly with me, "With your permission, I will address a few words to the people." He assented, and requested them to give attention. I arose and addressed them in substance as follows: "It is now midnight, and the holy Sabbath is begun. You have amused yourselves with dancing, I think, long enough to satisfy you, if not to fatigue you; and if you continue it any longer you will not only be transgressing the law of God, but likewise the law of your country. I advise you therefore to desist, and to retire to rest." They complied so far as to cease dancing. But the Indian trader came to me and said, "The Indians are encamped a short distance from us, and they expect a dance here, as I have promised them one." He asked my permission to let them have it. I replied I had no control over his house or the Indians, but if he would dispense with the revel he would highly gratify me, and, I doubted not, please God. He rejoined, that as he had promised them the dance they would expect it. He then went to the door and gave the Indian whoop, and down came the savages and began an Indian dance, which, with their drumming on an old pan, their frequent yells, their stamping and bodily distortions, presented a spectacle fit for pandemonium. I requested the trader to assist me in conversing with them. To this he assented, when the chief of the Indians presented himself before me with great dignity and gravity. I asked him if he knew whence he had descended. He replied, "Yes; the Great Spirit at first made one man and one woman, placed them on an island about an acre in size; thence they were driven out for an act of disobedience to the continent, and from them they were descended." I then gave him an account of the creation of the world, of man in particular of his fall and its consequences. I asked him if he had ever heard of Jesus Christ. He replied, "No!" I then

gave him an account of our Lord's birth, his life, miracles and teachings, his sufferings and death. While describing the death of Christ, the chief pointed to his heart and lifted his eyes and hands towards heaven, apparently filled with amazement. When I had concluded, he clasped me in his arms, kissed me, and called me father, and entreated me to come and live with him and be the teacher of his people. After assuring him of my affection for them, and the deep interest I felt in their eternal welfare, I told him that I could not comply with his request, but that the time was not far distant when a Christian teacher should be sent to them. They then retired to their encampment." Alas! that twenty-one long years should have been allowed to pass before the Christian teacher was sent, during which time, no doubt, all the seniors of that band, and scores of others, passed away, dying in pagan darkness. We almost think Mr. Bangs failed in his duty in not obeying that call. But perhaps he thought the "Christian savages" claimed his first regards.

130. "But the worst of this strange night," he continues, "was still to come. There were two traders present, one of whom, the head man, had become intoxicated, and still wanted more liquor. The other refused to let him have it. The dispute ran high, and the drunken trader raised his fist to strike the other, when I stepped in between them and arrested the blow. He then swore that if he was not allowed more whiskey, he would call the Indians and fall upon and murder us all. He accordingly went to the door and gave the murderous 'whoop,' and the Indians came rushing to the house. Meantime, these within armed themselves as well as they could with sticks and clubs, determined to defend themselves to the utmost. I shuddered for the consequences. The enraged man then said, 'Here are my guards at the door. If you will give me more whiskey,

well; if you will not, they shall fall upon you, and we will murder you all.' 'Will you?' the other exclaimed, and lifted his hand to strike him down. I again stepped between them, and placing my hand upon the drunken man's shoulder, said, 'Come, my friend, let us go to sleep. If you will be my friend, I will be your's.' He consented. We laid down upon a bed, and in a few minutes he was asleep. I then arose. The Indians had retired to their camp; and at dawn I started on my way, persuading two men to accompany me to the creek and help me over by laying logs on the broken bridge. I passed on, praising God for delivering me from the perils of this dismal night, and for enabling me to prevent the shedding of blood, as well as for the pleasing interview I had with the Indian chief."

131. The hardships which Mr. Bangs endured, some of which we have recorded, brought on at length a severe illness "He pursued," says his biographer, "his labors on the Bay of Quinte Circuit with much success till the autumn, when the typhus fever broke out, and raged as an epidemic through most of the settlements. In some of them it prevailed so generally that there remained not persons enough in health to take care of the sick. Many perished; but the preacher held on his course, ministering to the diseased and dying, till he himself was seized with the pestilence. About the middle of December he was obliged to give up his labors and take to his bed. He was thoroughly medicated, but the medical skill of the country was yet very imperfect, and it was still the day in which, contrary to the imperative and instinctive dictates of nature, cold water, the best relief in febril disease, was scrupulously denied to the languishing patient. In three days after his attack he became delirious. His paroxisms were sometimes so violent that it required three men to hold him in his bed. He demanded water, and it was denied him. The

intensity of his disease not only deranged his reason, but beclouded his religious feelings. At times he was in spiritual ecstacy, but his raptures were followed by the deepest dejection, in which he says, 'Any duty which I had neglected, or any cross I had shunned, came vividly to my recollection. I mourned, prayed, and expressed my doubts and fears to the friends that attended me. They endeavored to comfort me by reminding me of the goodness of God in blessing me so often; but these considerations afforded me no relief. I pleaded for consolation in the name of Christ, and help came at last. To record all the wild experiences of a mind bewildered with a burning fever, would afford no satisfaction, but there is an important lesson to be learned from this example of the effect of disease on religious feeling; suffering saints should understand it well, and so should also their ministering friends, who often suffer keenly by sympathy in such cases. The clouds which obscure the sun do not extinguish him. Many things that occurred in this trial I should have never known had I not been informed of them by my attendants, who tenderly watched over me in my anguish; but some things I remember as distinctly as any events of my life. This I know that after being delivered from my mental distress, I was extremely happy in God, and desired to depart and be with Christ. So low was I that the people were called in twice or thrice to see me die.'"

132. From the above mentioned state of frenzying agony, he was delivered, in the Providence of God, by following the dictates of nature against the absurd prohibitions of an ignorant medical practice. "I arose from my bed," he writes, "dressed myself, put on my over-coat, hat and mittens, and tottered to the door, which they had so fastened that I could not open it. Seeing a pail of water standing on a bench in the

room, I seized hold of it; but, alas, I had no strength to lift it, and dare not stoop down to drink, for I was so weak I should have fallen prostrate. Seeing me so eager, one of the attendants approached and lifted the pail to my mouth, and I drank as long as I had strength to swallow. This is the last I can remember of the scene. The family told me I sat down in a chair and continued calling for cold water, which was now freely given to me, as they now considered my life hopeless. I at last told them to lay me in bed. I there prayed mightily to God for his blessing. The room was now full of people, for they had been called in to see me die. The next thing I remember is that the heavens seemed to be opened above me, and the glory of God, like a sudden blaze of lightning, illuminated the apartment. I uttered aloud the praises of the Lord until my strength was exhausted, the people adoring Him with me. How long I lay senseless after this ecstacy, I know not. When I came to myself, it seemed like awakening from a pleasing dream. My soul was exceedingly happy, but my physical strength was so exhausted that I could not raise my hand to my head, nor could I utter a loud word; and when I became able to articulate, my voice was like that of an infant. My fever, however, was gone, and returned no more except in some slight symptoms at intervals. I recovered my strength very slowly, having taken a very violent cold, which was accompanied with a distressing cough, and the expectoration of abundance of blood. Most of those who saw me supposed that I would not live long, but God in mercy raised me up from the gates of death. O, the goodness of God! the preciousness of the Lord Jesus!"

133. "He had been confined to his bed seven weeks and three days," says Dr. Stevens; "three months passed before he could attempt to preach, and even then his voice was so

feeble that he could hardly be heard. His friends believed he could never recover enough to resume his labors, and his physician concurred in this opinion. The cough and expectoration of blood which followed the fever, so affected his lungs that his first attempts to rise were attended with acute pains, but he persisted, and horse-back riding was probably itself the remedy that at last saved him. The feebleness of his voice, however, occasioned an unnatural effort to speak loud enough to be heard, and to this he ascribes the 'double sort of voice' which continued through his long life. Many of his hearers have noticed it as a singularity, and perhaps condemned it as a faulty mannerism, little supposing that, like the scarred and mutilated confessors at the Council of Nice, he thus in our happier times, and before our opulent Churches, 'bore in his body the marks of the Lord Jesus;' a memento of the heroic days of our ministry." The author of this book can deeply sympathize with these observations. He knows a minister whose best efforts have been often spurned and depreciated, because of the dissonant and unmanageable tones of a strained and unmusical voice, induced by preaching *daily*, often under the influence of a cold and hoarseness, in log-shanties, the most inelastic and worst of all places for the transmission of sound, at the time of life when the voice itself was changing from *boyish* to *manly* tones, none caring to make allowance for the cause. But God sometimes overruled the peculiarity of Dr. Bangs' voice for good. "This deep, tremulous undertone of voice, though usually not agreeable, took at times a peculiar pathos. How much more affecting would it have been had his hearers in his latter years known that it was caused by his attempts to preach the everlasting Gospel through the frontier wilderness when he was apparently a dying man. Sickness in the family of his colleague rendered it necessary that he should thus prematurely resume his labors on the Circuit."

134. We might easily fill many more pages, out of this one biography, with hardships endured, but shall barely give the particulars of one more adventure, which we merely referred to in the course of our continuous narrative. It was a night in the "Long Woods," between Moraviantown and Delaware. Providentially he had a fellow traveller, or his condition would have been more melancholy. "Mounting their horses," says Dr. S., "early in the morning they entered the woods. There was snow two inches deep on the ground; the streams were high, and still open; the mud often up to the knees of their horses; they frequently had to strip them of saddle and bridle and drive them over the creeks, and then pass ever themselves on logs. The route was sombre in its winter desolation. Night overtook them on the banks of a stream, and it was impossible to continue their course after dark. They resigned themselves therefore to sleep in the woods. They had carried with them some food for themselves and their horses, and flint, steel, and an Indian tomahawk, for use as they might have need. 'We constructed,' he says, 'a small wigwam of branches of trees and shrubs. My companion attempted to strike fire for us, but his hands were so stiffened with the cold that he failed. I succeeded with flint, steel and a piece of "punk," and we kindled a rousing flame, heaping on brush and logs. It melted the snow and soon dried the surface of the ground some distance around. We tied our horses to trees, gave them some oats, ate some food ourselves, went to the creek and drank, and then, having prayed, lay down to sleep in our booth, the stars shining brightly above us, and the wind moaning through the solemn woods. After three hours I found my companion up and shivering over the fire, which had nearly burnt out. "Come," said I, "let us get more fuel and rouse it up again." We did so, and soon were comfortable. We then sat down by it, and spent the remainder of the night in conversation. It

was a wild, picturesque scene, and the hours passed agreeably as well as profitably. At the break of day we mounted our horses and went onward.' "

We must not make these retrospective records so long as to cause the reader to forget the period of which we are treating, but proceed to consider the subject of our next division.

BOOK THIRD.

THE WORKING OF THE FIELD DURING CASE'S FIRST SOJOURN THEREIN.

1. The "Upper Canada District," as a laborer in which Case was now appointed, extended nominally from the River Detroit in the West (although the Thames country was vacant for the present) to Ottawa River, the settlements on both sides of which were included in the Circuit of that name, and, as we have conjectured, Montreal, which returned twenty members to the Conference at the session at which our hero was appointed to Canada, as it was probably the residence and special charge of the Presiding Elder, the Rev. Samuel Coate, embracing the continuous frontier of the whole country. The preachers, no doubt, extended their labors also into the interior as far as any considerable settlements had been made. The River Thames was settled upon, which runs parallel to Lake Erie at something like the breadth of a township, at various intervals, as far up as Delaware, not far from where the City of London now stands. Also the shore of Lake Erie, parallel to these River Settlements. West and East Oxford were settled, and Burford, as also there were white settlers on the Indian lands through the vicinity of what we now call Brantford to the Township of Ancaster, along what was called the "Mohawk Road." The "Governor's Road," which starts at "Coat's Paradise," near Dundas, and runs between the Townships of Flamboro' West, on the one side, and

Beverly and Ancaster on the other, westward on to London, was opened the very year of Mr. Case's arrival (1805) and doubtless began to be settled on at once. There had been settlers along the Grand River in the Townships of Dumfries (South and North) and Waterloo since 1800; and they were re-inforced this very year by several other families who came and settled in the township of Waterloo. These were of Dutch, or German extraction from Pennsylvania. As they spoke or understood the English language but indifferently, and were mostly of the Menonist persuasion, we are of opinion that no Methodist preacher had yet visited them. We suspect that the Copetown settlement, in Beverly, was as far north as they had then penetrated in that direction. Yonge Street had been opened, as a military road, as early as 1792, or 1793, and was peopled as far north as the "Quaker Settlement," for it gave name to one of the Circuits, and Bangs had labored there three years before our present era. The Rideau River, we have seen, was settled on some years before; and there were settlers on the North side of the Ottawa River, above where the city of that name now stands, before even the Rideau settlement was planted, for some of the first Rideau settlers went in by that route.

2. The work was divided into seven Circuits. To begin with the most Easterly, the *Ottawa*, Mr. Perry, at that early day did not extend his labours farther West than the Seignory of Longueil. There was a Society at La Chute, within thirty miles of Montreal, which city the Ottawa preacher very likely supplied in the absence of the Presiding Elder, who resided there. They went down the river-side as far, at least, as South Bay, several miles below St. Andrews, where there was a class at an early day, the sole survivors of which the author found to be, in 1832–3, "Father and Mother Karkaner," in

the winter of which year the old gentleman was gathered to his fathers, in hope of immortality. We are not sure that the other side of the river was occupied so far down as Cote St. Charles at that early day, as we know it was, not many years after.—The *Oswegotchie* Circuit included the whole country along the St. Lawrence, from where Gananoque now stands to the Township of Cornwall, and comprised the set tlements in Bastard, Crosby, and those along the Rideau in Montague, Wolford, Oxford, South Gower, and, perhaps, in some parts of Mountain. The *Long Point* Circuit would then include all the settlements West of the Grand River not com prised in the Thames country, as far West as the Town ship of Dunwich, in which Col. Talbot had commenced his colonization operations three years before; for there were some settlements in Burford, Needham, Windham, Charlotteville, Walsingham, Houghton, Bayham, (perhaps in Norwich and Deerham) Malahide, South Dorchester, Yarmouth, Southwold, Delaware, Westminister, North Dorchester, and West and East Oxford, at least along the road, even in these rear Townships. This was a pretty formidable field of labor for one man.—*Niagara* Circuit would extend clear across the Peninsula, from Lake Ontario to Lake Erie, and as far West as Ancaster and Flamboro' West, including parts of twenty or twenty three townships, a field even more laborious than the one just previously mentioned.—*Smith's Creek* Circuit, we know when first organized, came as far east as Thurlow, the "Mohawk Woods" being the barrier between it and the Bay of Quinte. It would, therefore, include that township, Sidney, Murray, in which there were not many settlers, Cramahe, Haldimand, Hamilton, and Hope, at least, through which the stream meandered which gave name to the Circuit as it did to all that part of the country before the names of Cobourg and Port Hope were invented. The stream itself took

its name from a Mr. Smith, first an Indian trader, who settled at its mouth where Port Hope now flourishes. We are quite sure the Circuit included Clarke. But where the boundary between it and the Yonge Street was we are not so certain. We know that some years after when the name Smith's Creek had given place to Cobourg, and the Belleville part had been dismembered from it, this, its natural successor, went so far westward as to include the township of Whitby, which we opine, however, had not many settlers till after the period (1805) of which we write.—*Yonge Street* Circuit included "Little York," which had been the seat of Government seven years, in which the preachers labored off and on, but in which there was no permanent society for twelve or thirteen years after. It might have included some parts of the "New Purchase," which embraced the "old surveys" of Toronto, Trafalgar, and perhaps Nelson. The last two named show they were surveyed and settled subsequently to the British Admiral's exploits being known, whose name, and the name of one of whose victories they bear—the battle of Trafalgar being won at the expense of the hero's life, on the 21st of October of the very year of which we write (1805). So also it included the townships on both sides of the "street," from the Bay of Toronto to Lake Simcoe; such as, Scarboro', York, Etobicoke, Vaughan, Markham, King, Whitchurch, and East and West Gwillimsbury. No sinecure was this field of labor either.—Last of all comes Mr. Case's own Circuit, the *Bay of Quinte*, traversed both by himself and his laborious colleague each once in four weeks. It included all the "First Ten *Towns*," as they were for a long time called—"the first," "second," "third," "fourth," "fifth," "sixth," and so on, on both sides of the Bay, excepting Sidney and Thurlow, which were the "eighth" and "ninth;" or otherwise—Kingston, Fredericksburgh, Adolphustown, Marysburg, Hallowell, Sophiasburgh, Hillier, and perhaps *part* of Amelias-

burgh, the north side of which was supplied from the other side of the Bay, the preachers crossing in a canoe,—*eight* town ships, at least; and perhaps,also, parts of Pittsburg, Loborough, Richmond, and Portland. This field was not so wide as some others, but it was more densely settled than most, and the preaching places were probably more numerous. This ground contained within it many of the most respectable of the early Methodist families of the Province, whose names ought not be allowed to perish from our history: such as the Clarkes, and Perrys, and Nevilles, and Switzers, and Shoreys, and Maddens, and Prind'es, and Vandusens, and Hawleys and Sills, and Gilberts, and Dorlands, and Bogerts, and Petersons, and Hoovers, and Dugalds, and Fergusons, and Dulmages, and scores of others, nature's noblemen, who *by grace* were made to be of "the excellent of the earth."

3. Among the people in general, especially the young people, Case "took" at once, on account of his youth and beauty, his amiable spirit and winning manners, but especially his powers of song, in which he excelled, and which he made to subserve the great object of his ministry. He was wont then, and for many years after, when he finished his sermon, which was always persuasive, to break out in one of his melodious strains, by which he first spell bound and then melted his auditors. Next, he would pass around the room, shaking hands and speaking a word to each, perhaps throwing his arms around the necks of the young men, and entreating them with tears to give their hearts to God. There was no society in the town of Kingston, and its inhabitants were very irreligious. The market house was the only chapel of the Methodists. Case and his colleague made a bold push to arouse the people. Sometimes they went together. Ryan was a powerful singer, too, with a voice less sweet but stronger. They would ride into

town, put their horses at an inn, lock arms, and go singing down the street a stirring ode beginning with

"Come let us march to Zion's hill."

By the time they had reached the market place, they usually had collected a large assembly. When together, Ryan usually preached, and Case exhorted, for which he had a peculiar gift. Ryan's stentorian voice resounded through the town, and was heard across the adjacent waters to the neighboring points of land. They suffered no particular opposition, excepting a little annoyance from some of the baser sort, who sometimes tried to trip them off the butcher's block which constituted their rostrum; set fire to their hair, and then blow out their candle if it were in the night season. This was accomplished one evening by a wicked sailor, who then sung out, "Come on, boys, and see the Devil dance on a butcher's block!" Such opposition the preachers regarded trivial, and held on. An intelligent and respectable man, who years afterwards became converted, and was a leader and local preacher among the Methodists, in conversation with the author, dated his first convictions in boyhood from having heard the then youthful William Case preach from a butcher's block in the Kingston market.

4. During this year, as Camp Meetings were beginning to be found a great instrumentality for good, one was introduced for the first time into Canada, and that one was held on Mr Case's Circuit. It was held on the land of Peter Huff, on the shore of Hay Bay, not far from the Adolphustown Chapel. The preachers present, beside Case and Ryan, were Pickett, Keeler, Madden, and Bangs. We give an account of it from the graphic pen of Dr. Abel Stevens, found in his life of the Rev. Dr. Bangs, who was present, and from whose personal description the account is engrossed. I give this rather than

the account by Mr. Playter, it being the testimony of an eye-witness and an actor in the scenes. "This first Camp Meeting in Canada appeared to Dr. Bangs a salient fact in the history of Canadian Methodism. He therefore made particular notes concerning it. They show that the confusion incidental, if not inevitable, to such occasions, occurred, but also that it was attended by extraordinary displays of the favor and power of God.

5. "Its commencement beforehand excited great interest far and near. Whole families prepared for a pilgrimage to the ground. Processions of waggons and foot passengers wended along the highways." [And he might have added, as we learn from another source, some came in boats from up the Bay.] "With two of his fellow evangelists, our itinerant had to take his course from a remote appointment through a range of forest thirty miles in extent. They hastened forward, conversing on religious themes, praying or singing, and eager with expectation of the moral scene about to open. They arrived in time to commence the meeting on the 27th of September, altogether only about two hundred and fifty people had yet reached the ground. The exercises began with singing and prayer, and a short sermon on the text, 'Brethren, pray.' Several exhortations followed, and after an intermission of about twenty minutes, another sermon was delivered on 'Christ our wisdom, righteousness, sanctification and redemption.' Some lively exhortations again followed, and the Spirit of the Lord seemed to move among the people. After an interruption of an hour and a half, a prayer-meeting was held, and towards its close the power of God descended on the assembly, and songs of victory and praise resounded through the forest. The battle thus opened, the exercises continued with preaching, exhortation, and singing, until midnight; then the people retired to their booths. The night was clear and serene, and

the scene being new to us, a peculiar solemnity rested upon all our minds. The lights glowing among the trees and above the tents, and the voice of prayer and praise mingling and ascending into the starlight night, altogether inspired the heart with emotions better felt than described. During this meeting six persons passed from death unto life. At five o'clock Saturday morning a prayer-meeting was held, and at ten o'clock a sermon was preached on the text, 'My people are destroyed for lack of knowledge.' At this time the congregation had increased to perhaps twenty-five hundred, and the people of God were seated together on logs near the stand, while a crowd were standing in a semi-circle around them. During the sermon I felt an unusual sense of the Divine presence, and thought I could see a cloud of Divine glory rest upon the congregation. The circle of spectators unconsciously fell back step by step, until quite a space was opened between them and those who were seated. At length I sprang from my seat to my feet. The preacher stopped, and said, 'Take it up and go on!' 'No,' I replied, 'I rise not to preach.' I immediately descended from the stand among the hearers; the rest of the preachers all spontaneously followed me, and we went among the people, exhorting the impenitent and comforting the distressed; for while Christians were filled with 'joy unspeakable and full of glory,' many a sinner was praying and weeping in the surrounding crowd. These we collected in little groups, and exhorted God's people to join in prayer with them, and not to leave them till he should save their souls. O what a scene of tears and prayers was this! I suppose that not less than a dozen little praying circles were thus formed in the course of a few minutes. It was truly affecting to see parents weeping over their children, neighbors exhorting their unconverted neighbors to repent, while all, old and young, were awe-struck. The wicked looked on with silent amazement, while they be-

held some of their companions struck down by the mighty power of God, and heard his people pray for them. The mingled voices of prayer and praise were heard afar off, and produced a solemn awe apparently upon all minds. Struck by the grandeur of the spectacle and the religious interests of the crowd, a preacher mounted the stand and proclaimed for his text, 'Behold he cometh with clouds, and every eye shall see him.' The meeting continued all night, and few, I think, slept that night. During this time some forty persons were converted or sanctified.

6. "On Sabbath morning, as the natural sun arose in splendor, darting its rays through the forest, we presented ourselves before its Maker, and poured out our songs of thanksgiving to the Lord of the Universe. We felt that our earthly sacrifice was accepted, for the 'Sun of Righteousness' shone upon our souls, and 'made all within us rejoice.' We could sing with faith:—

'None is like Jeshuron's God,
So great, so strong, so high!
Lo! he spreads his wings abroad,
He rides upon the sky!
Israel is his first born son;
God, the Almighty God, is thine
See him to thy help come down,
The excellence divine.'

"After breakfast, a host being on the ground, we held a love-feast. The interest and excitement were so great, and the congregation so large, that while some assembled around the stand, a preacher mounted a waggon at a distance and addressed a separate congregation. The impression of the word was universal, the power of the Spirit was manifested throughout the whole encampment, and almost every tent was a scene of prayer. At noon the Lord's Supper was administered to multitudes, while other multitudes looked on with astonishment; a young woman of fashionable and high posi-

tion in society, was smitten, and with sobs entreated the prayers of the people. Her sister forced her away; a preacher went forth without the camp and led them both back, followed by quite a procession of their friends; a circle gathered around them and sang and prayed. The unawakened sister was soon upon her knees praying in agony, and was first converted; the other quickly after received the peace of God, and they wept and rejoiced together. A backslider, who had become a maniac, and was in despair, was brought to the camp. His symptoms were like those of the New Testament demoniacs. It required the strength of several men to hold him; especial prayer was offered for him. We first besought God, for Christ's sake, to restore him his faculties, which was done. He then earnestly prayed for himself, and before the meeting closed he was not only delivered from despair, but filled with joy and peace in believing.

7. "The time was at hand at last for the conclusion of the meeting. The last night was the most awfully impressive and yet delightful scene my eyes ever beheld. There was not a cloud in the sky. The stars studded the firmament, and the glory of God filled the camp. All the neighboring forest seemed vocal with the echos of hymns. Turn our attention which ever way we would, we heard the voice of prayer and praise. As it was the last night, every moment seemed precious; parents were praying for their children, and children for their parents, brothers and sisters for one another, neighbors for neighbors, all anxious that before they left the consecrated ground they should be 'sealed as the heirs of salvation.' I will not attempt to describe the parting scene, for it was indescribable. The preachers, about to disperse to their distant fields of labor, hung upon each other's necks, weeping and yet rejoicing. Christians from remote settlements, who had here formed holy friendships which they expected would

survive in heaven, parted probably to meet no more on earth, but in joyful hope of re-union above. They wept, prayed, sang, shouted aloud, and at last had to break away from each other as by force. As the hosts marched off in different directions the songs of victory rolled along the highways. Great was the good that followed. A general revival of religion spread around the circuits, especially that of Bay Quinte, on which this meeting was held. I returned to Augusta Circuit [then called *Oswegotchie*] and renewed my labors, somewhat worn, but full of faith and the Holy Ghost."

8. We have not data to enable us to furnish the particulars of the labors of any other of the preachers during that year in the Province, but the revival, referred to by Dr. Banks, issued in a nett increase to the societies of 187 members in the whole district, 146 of which must be set down to the credit of Mr. Case's Circuit, the Bay of Quinte, more than three-fourths of all the accessions. Thus we see prosperity attended him during the first year of his itinerancy. The aggregate membership for Upper Canada at the close of the year 1805-6, was *one thousand nine hundred and sixty* souls. There were also the goodly number of *four hundred and fifteen* souls on the *Dunham* and *Stanstead* Circuits, in the Eastern townships, connected directly with Annual Conferences in the States, which made the number of actual Methodists on Canadian soil no less than 2,375 in all.

9. The Conference, at the commencement of *the next Conference year* (1806-7) sat in the city of New York, on the 16th of May, 1806. It is not likely that Mr. Case went to that Conference, on account of the distance, especially as he was not yet a member, or eligible for ordination. That assembly, or more properly the Bishops thereat, made several changes in the personal of his fellow laborers for Canada.

The work itself was divided into two districts. Coate, the Presiding Elder of the previous year, being put in special charge of *Montreal*, was to preside over a *Lower* Canada District, which consisted, however, of only three Circuits—Montreal, Quebec, and Ottawa, of which places more after a little.

10. Case, with his brethren in Upper Canada, has this year a new Presiding Elder, although not new to the Province, but most favorably known; this gentleman was no other than the apostolic *Joseph Sawyer*, who has been incidentally mentioned before, but the full consideration of whom we have reserved for this place. This he specially deserves, because he married and settled, and spent the most of a long life in the country.

11. *Joseph Sawyer* was born and brought up in or near the city of New York. He had received a fair English education, and had evidently seen good society in early life, by which his manners were polished into the old fashioned style of politeness. He was received on trial in the year 1797, at the age of *twenty six*, as he told the author, which would make the year of his birth 1771. He was stationed the first year as the assistant of Joel Ketchum, on Saratoga Circuit. Next year he was in charge of Pittsfield, with a colleague. In 1799 he was received into full connection and made the assistant of Joseph Mitchell, a strong man, on the Vergennes Circuit, some parts of which, we opine, extended into Lower Canada. He had for his neighbor that year on an adjacent Circuit (the Essex), which also extended largely into the Lower Province, one whom he had been his colleague previously for a short time, as he once informed the author, and who this year, in the midst of great prospects of success, left his Circuit under the impulse of an inward impression, and made his first visit to Ireland, never returning

to the regular work again, except for a short time, but who labored prodigiously in an irregular way to the end of life. This was Lorenzo Dow. Mr. Sawyer expressed to me a high estimate of Dow's piety in the early part of his career, and represented him as wondrously successful in promoting revivals. Sawyer's sojourn in these border circuits was one of warfare with Ultra Calvinists. He did not profess to be a very successful controversialist himself, but he said that a little Scotch brother, Hugh McLean, whose name appears in the Minutes for those times, although a mere boy, was their chosen and victorious champion, pitted against all comers. The Scotsman's own conversion from a calvanistic creed probably made him acquainted with its weak points and the strong arguments against it.

12. In 1800 Sawyer received his first appointment to Upper Canada, and was stationed on the Niagara Circuit. Here God gave him seals to his ministry, and among others the noted Nathan Bangs, so often mentioned in this book, who was converted and became his assistant on the Circuit before the year was out. He found some lively Societies on the Circuit, lively to a degree. One of these, on the Mountain, often called, "Methodist Mountain," we surmise where either *Rock*, or, perhaps, *Bowman's Chapel* afterwards stood, was somewhat peculiar. Its member thought they must "get happy" every time they went to meeting, or something was wrong; and they had made a solemn covenant with each other that they would never close one of their assemblies till every one was consciously blest. In pursuance of this plan, they usually all prayed aloud at once, as hard as they could, and generally for a long time. This kind of practice the simple-minded and devout Coleman, Sawyer's immediate predecessor, had tolerated. The first time Mr. S. went there, when the people were assembled, he took his hymn book and commenced. When they

kneeled at the close of singing, all the people began to pray together, and so loud as to drown his voice. After some time he tried to get them off their knees, but failing to make himself heard, he let the matter go for that time, thinking it was some extraordinary spirit of prayer that had fallen upon them. But precisely the same thing occurred again, by which he was prevented from preaching a second time. On his third visit, like a wise man as he was, he told them before the service commenced that he came there to preach to them, and that he must have a hearing, but that when they were alone they might pray as they liked. The reasonableness of this, fortunately, they had sense enough to perceive, and with some effort restrained their uproarious way of praying, and allowed him to preach. We have given this incident as he related it to us, for the purpose of furnishing our readers a glimpse of the people in that day, and of their religious usages.

13. He remained the next year in that Circuit, having the youthful and eloquent Crowell for his assistant. The following year (1802) the Minutes place him at the head of two noble colleagues—honest Peter Vannest, and his own son in the Gospel, Bangs. Nathan Bangs, however, we have seen, from the force of circumstances, or the providence of God, was led to restrict his labors during the early part of the year to the settlements near Yonge Street, where he suffered so much, not, however, without counterbalancing success. So, likewise, Dr. Bangs, in his history of that year, says, "Montreal, in Lower Canada, was visited by Joseph Sawyer." This was probably not an exclusive appointment to that place, but one of those pioneering raids which were frequently made off the regular Circuit for a time, which characterized the operations of that day. Most likely Sawyer took advantage of Bangs' presence in the Bay country to go down and visit

Montreal. The Doctor says, "He found a few persons there who had belonged to the Methodist Society in the city of New York, before the Revolutionary war, who received him cordially, and assisted him in procuring a school-room for preaching. A Mr. Maginnis and his sister, both unmarried, were among the first who attached themselves to the Society in Montreal, and they remained faithful through all the vicissitudes through which Methodism was called to pass in that city until their deaths."

14. An incident was related to the writer by Mr. Sawyer himself, which occurred in connection with his endeavors in Montreal, and which will show how Methodist preachers were regarded in certain quarters, and the difficulties through which they had often to make their way. Mr. S., who was very apostolic in his appearance and spirit, and very urbane in his manners, thought it might be well to call on and endeavor to conciliate the minister of the Anglican Church in the city. He did call, and when he came into the minister's presence, making a polite bow, he addressed the clergyman to the following effect:—"Sir, I am a Methodist minister sent to labor in this city and vicinity by Bishop Asbury; and as yourself and I are the only Protestant ministers in the place, I have made bold to call upon you, with the desire to have some conversation about the interests of religion in the country." "You, indeed!" (said his reverence, with a mingled look of surprise and displeasure) "I would rather encourage the Roman Catholics than such as you dissenters. No! Get out of my sight!" While these words were being uttered he was sideling along towards where stood his trusty staff, which he grasped, when he came near enough, with the design of driving the lowly missionary from his house. Mr. Sawyer, finding himself in the 'wrong box,' expressed his 'regret for

the intrusion,' said he 'meant no offence,' and keeping a cautious eye upon his cane, 'bowed himself out' backwards as deputations do from the presence of royalty, till he got beyond the precincts of the parsonage, when he beat a hasty retreat from the place of his unsuccessful advance. The state of Methodism in that commercial emporium at the present time, (1866) with its six churches and thousands of adherents, shows that the attempts of Sawyer, and those who followed him, were not wholly vain.

15. His name stands for the Bay of Quinte a second year, changing Vannest for Madden as a colleague. He had been two years out of the Province at our present date (1806). These he had spent in his native State—the first year in the Croton Circuit, and the second in New Rochelle. While in one or other of these Circuits, as he informed the writer, he had an interview with the noted deistical writer, Thomas Paine, who resided within the bounds of his Circuit, and whom Mr. S. found to be filthy in his person and habits, as well as drunken, and most repulsive in his manners, going about with his coat tied around him with a piece of rope; and thrusting his hands at table into the sausage dish instead of using a fork—characteristics which in no wise recommend infidelity to us for this life, while it leaves us without hope for the life to come.

16. After the lapse of these two years he is thought worthy to be entrusted with the charge of the preachers and work in Upper Canada, which this year (1806-7) is constituted a District in itself, three of the Circuits in Lower Canada being made a new and independent District. Mr. Sawyer was now thirty-five years of age, and had undergone the fatigues of the itinerancy nine years, which in that day was considered a long time. No wonder he should have thought of comforting himself with a wife, which he did soon after his return to the

country, in the person of a maiden lady of some means, by the name of Chloe Bailey, the sister of a very respectable Methodist, Mr. John Bailey, who has been twice mentioned in this work already, and who will often come into sight. She and her friends resided at Moulinette, in the township of Cornwall.

17. Mr. Sawyer, at this period of his life, must have been quite prepossessing. He was of medium height, very erect, well proportioned, and of dignified carriage. His face was oval, his forehead not unintellectual looking, and his eyes very large and full. He was plain in his dress, but neat and tasteful. His hair was cut short in front and left to fall upon his shoulders behind; and he wore the unfailing broad leafed hat and graceful cut away coat. Exactly twenty-six years after, the writer made his acquaintance: the above description would have answered then when his locks were beginning to whiten. At this latter date and two years after, when we were appointed to the Circuit on which the old veteran lived, he still rode to meeting on horseback, with *chevals* on, and his cloak strapped on the mail pad behind, after the fashion of his active days. His portmanteau, when he went a journey, was the orthodox saddle bag, to have given up which he would have regarded as a sort of departure from the faith.

18. Our subject was perhaps no more than a medium preacher, in point of matter, for his own day; but possibly superior to most of his brethren with respect to manner. He was self possessed, fluent, but also lively and energetic. He had acquired a fair share of information on all general subjects, and had good conversational powers, using language, it might be admitted, sometimes a little pretentious. He had unbounded confidence in the prescriptions of Mr. Wesley's Primitive Physic; and was also a true representative of the age to which he belonged in his belief in the medicinal virtues

of electricity. He had invented and made for himself an electrifying machine, which was fastened in a portable box with a lid to it, which admitted of being moved about. The old gentleman once told the writer of his having cured himself of the ague, by a succession of slight shocks of electricity. In 1834 he fell from a load of hay and broke his leg, which being badly set shortened it considerably, and spoiled his previous elasticity. But we must not further anticipate.

19. Sawyer, though married, travelled his District from end to end with great punctuality, and labored with great energy and success; and that, too, accompanied by his very particular wife, whose fear of dirt was so great that she carried with her her own bed and her cups and saucers, which were always washed with her own hands—a sort of eastern caravan-style of travelling was theirs.

20. Some change had been made in the distribution of the Circuit Preachers from the previous year. Madden and Bishop exchanged Circuits—the former going to Long Point, and the latter coming to Smith's Creek. Bangs, who had married a Miss Mary Boulton, in the township of Edwardsburgh, at the close of the previous year, went into the Lower Province. Keeler is removed to the St. Lawrence, a new Circuit, *not* any part of it *in Canada*, as Mr. Playter incorrectly surmises, but wholly in the State of New York, running along the south-east side of the noble river whose name it bears, and embracing several townships below where Ogdensburgh now stands. This region, by means of a ferry, was far easier reached from Canada than from the interior of New York, from whose *settlements* it was separated by a wide stretch of unsettled forest; hence its connection with the Upper Canada District. The reason for Mr. Keeler's designation to it would probably be, his inability to remove his family, and his home being

nearly directly across the St. Lawrence on the Canada side. *Ryan* and *Pickett* are the only two of the Upper Canada laborers who remained in their last year's place of appointment; Pickett on Yonge Street, and Ryan in the Bay of Quinte Circuit. Ryan appears in the Minutes as being on that extensive and important Circuit alone; but the field was too large to be worked by one laborer, and doubtless there was some one to be provided by the Presiding Elder, or sent on by the Bishop. They had not yet learned the art of saying "(one to be sent)," or "(one wanted)," as in after years. Yet in all the vacancies that occur from year to year there were young men "under the Presiding Elder," as they phrased it, in a course of training for presentation to the Conference, to be received on trial. Thus we have seen that Bangs gave nearly a year's labor in that way; and many of the early preachers in the same manner labored a year or more longer than they got credit for in the Minutes. Who Ryan's helper for that year was we know not.

21. *William Case*, our principal subject, was removed from the Bay of Quinte to the Oswegotchie Circuit, with Gershom Pearse for his senior colleague, who was brought there from the Niagara Circuit. In this Circuit he was among the descendants of Paul and Barbara Heck, who came from Ireland with Philip Embury in 1760. The lady was the instrument of stirring up that servant of God to preach when he had become recreant to his duty, which occurred in 1766, from which time regular Methodist preaching was maintained in the city of New York. These two persons were among the most active promoters of the enterprise of erecting the first "preaching house" in that city, which was built in 1768; Mr. Heck was one of the original trustees, and Mrs. H. whitewashed it with her own hands. They had resided for a time at Cam-

den, near Lake Champlain, where they were the founders, along with Embury and others, of another new Methodist cause. They had lived in Lower Canada ten years, coming to Augusta, in Upper Canada, in 1785. They settled on "Lot No. 4, 3rd Concession," in the neighborhood of the Big Creek, where a class was immediately gathered, in which was embraced John Lawrence, who married P. Embury's widow, that memorable lady, as well as the Hecks, with Samuel Embury, Philip's son, for leader. Paul Heck had passed away fourteen years before Mr. Case's coming on the Circuit; but Barbara, only two years before, namely, in 1804. But one of their sons was there at the time of Mr. C.'s first sojourn, namely, *Samuel*, their third son, born in Camden in 1771, who was a respectable local preacher. *John*, the eldest, born in New York in 1767, had died only the year before (1805) in the State of Georgia. *Jacob*, the second, of whom more farther on, was still in Lower Canada. Samuel's residence was near the old Blue Church grave-yard, where his father and mother's remains reposed.

22. In this Circuit, besides Mr. Samuel Heck, there were other local preachers of eminence, such as Wm. Hallock, of Elizabethtown, near where Lynn now stands, who had been received on trial in the travelling connection, in the closing part of the last century (1791), and had labored one year on a Circuit (the Duchess) in the States, but who had desisted from want of health; a good man, of a sympathising spirit, with a pathetic manner of preaching, who excelled in the delivery of funeral sermons, then, and long after, an invariable requisition for all who died; and, in consequence, whose labors were in great request in that particular, he preaching at more funerals than any other man in that region, travelling or local, of whom more anon; William Brown, of the Rideau,

whom his neighbors called "Priest Brown," who will come into notice as a travelling preacher of no mean calibre; and David Brakenridge, who was magistrate, militia colonel, and local elder, all in one, and who performed more baptisms in that region than all the other preachers put together. He was then forty-three years of age, a U. E. Loyalist, and Tory of the first water. He had some education, large experience in public matters, and good preaching talents, but he was very caustic and severe on all who differed from him. He has had the rare honor of preaching Barbara Heck's funeral sermon, who had passed away two years before with the Bible on her lap. We might fill many pages with Mr. B.'s unusual sayings and doings. He would "advise those so strenuous about the quantity of water in baptism, to make thorough work of it, and have themselves put in to soak over night;" and those that "carried their divinity in their pocket, to put a lock and key on it, least they should lose it," referring to a pretentious clergyman, who read his sermons, and who had the misfortune to lose his manuscript on the way to his appointment, and had to dismiss the people without preaching to them. He will cross our path again.

23. This Circuit was also the abode of several lay celebrities in Methodism, besides those already mentioned in this work, such as John Van Camp, Peter Browse, Michael Carman, and John Bailey; and others whom we have yet to mention, some of whom had a very eventful history. One of these was now a member of the church, and a thriving merchant on the banks of the St. Lawrence, in the township of Matilda, who when the merest child had been left by some accident on the wilderness shore of Lake Ontario, between the mouths of the Genesee River and that of the Niagara, but who followed up the direction the boat went, living upon berries and sleeping

in the woods, till he overtook his parents and company at the latter place. He rose to opulence, and was about the time of Mr. Case's sojourn, the leading *financial* influence in the Circuit, and though for some years dismembered from the central Methodist Body in the Province, died at length within its pale, at a very advanced age, in the town of Brockville, where he had resided for the last thirty years of his life. This man was Paul Glassford, Esq.

24. Another very marked celebrity of this class was Alexander Rose, Esquire, of Highland Scotch parentage, whose history will be best set forth by the transcription of an entry in the author's manuscript journal, made at Mr. Rose's fireside in 1834, after hearing him narrate the incidents recorded: "Williamsburg, Sept. 19th, 1834. This evening at tea we were entertained, or rather affected, by our kind host A. Rose, Esq., relating his adventures. During the Revolutionary war, in the year 1779, being then in his eleventh year, he was seized by a party of Indians who came to the house, his father being from home and in confinement among the Americans for being a Tory. He travelled with the Indians, who meant to keep him and bring him up as one of themselves, from the Delaware River, on which his father was settled, to Niagara. Being found to be the child of a loyal subject of His Majesty, he was taken from the savages by the commanding officer, a Mr. Butler, and bound apprentice to a government blacksmith. But his master using him badly, the boy got on board one of the only three vessels then on the lakes, in order to follow the people with whom he had become acquainted while among the Indians, and who had gone to Lower Canada. Finding no means, however, of going farther down than Carlton Island, near Kingston, he staid in the vessel while they went a few trips, when finding an old neighbor of his father, he eloped from the vessel, though he was once retaken and loaded with

irons. His friends, however, ultimately got him attached to the army, and at length restored to his father, his dear mother having died of grief before she knew of his safety. Since then he has borne a commission in His Majesty's army. He is now a man of wealth and respectability, a magistrate, and, best of all, a Christian."

25. Mr. Rose had a senior brother, Mr. John Rose, who lived in the interior of the township of Matilda; though not so conspicuous in public matters as his brother Alexander, he was even a more advanced Christian, having been in the Lord before him, and being a very intelligently pious and useful class-leader for many years. He was the father-in-law of the Reverend and now venerable W. H. Williams, and grandfather of the Rev. Thos. G. Williams. The sons and daughters of the two Rose's were all adherents and friends of Methodism, and are so till this day.

26. The writer has gleaned but one single incident connected with the joint labors of Messrs. Pearse and Case on this Circuit; but that very slight occurrence satisfied him, that although Mr. Case was the junior, and his colleague a very faithful, upright man, the superior taste, discernment, and judgment of the younger placed him in advance of his senior in the affection and confidence of the people; so soon did he begin to evince that commanding influence which he afterwards exercised so many years over people and preachers. A lady of our acquaintance, as she informed us many years afterwards, stung by the ill-judged interference of Mr. P., in a certain matter, told him that, notwithstanding his pertinacious austerity, "Mr. Case had more religion in his little finger than he had in his whole body." This was not a commendable way of addressing a minister whatever mistake he may have made; but Mr. Case never put himself in a position to allow

of any one accosting him in that manner. He obeyed the advice of Paul to Timothy, and "let no man despise *his* youth."

27 This year, Robert Perry is removed from one extreme of the work to the other almost—being brought from the Ottawa and placed on the Niagara Circuit in the position of second preacher. The only glimpse we get of honest Robert in this Circuit is the following:—Preaching a sermon at the "Fifty Mile Creek," a little too allegorical, which diverted the less reverential, and offended the taste of the more grave and discerning, a frequent mistake of the times: a hired man returned from the meeting to the family with which he lived, and said, "The minister preached all about sheep, and all the people laughed, except Hugh Wilson, and he looked *as mad!*" This Mr. Wilson was one of the worthies of Upper Canadian Methodism, who will come favorably into notice before our story closes: also, of his getting overwhelmed in religious meetings and shouting uproariously.

28. This year a new name appears—first, as being received on trial; and next, as being appointed to Upper Canada, and stationed in charge of the Niagara Circuit, over Mr. Perry. This was no other than the excellent Thomas Whitehead, a name which afterwards became a household word in Canadian Methodist families. But he is even now (1806) no junior. He was born as early as 1762, in Duchess County, in the then Province of New York. He was converted at the early age of eighteen (in 1780) years; and his obituary in the Canadian Minutes, written no doubt by men who had his personal history from his own lips, says he began to preach three years after, at the age of twenty one, and that he "labored about three years in the neighborhood of New York and Albany, when he was sent as a missionary to the Province of Nova

Scotia, and continued there and in New Brunswick about sixteen years." The first time, however, his name occurs in the General Minutes is in 1791, as stationed under the Presiding Eldership of the Rev. Mr. Black, on the Liverpool Circuit, N. S. Methodist matters were not always adjusted in that orderly way at that early period, which obtained after the Church was more fully organized. Besides, the connexion of the Eastern Provinces with the United States connection was always very slight, variable, and somewhat anomalous.— Mr. Whitehead married a very worthy lady in that country, and it seems, for a time, was, at least partially, located. In 1806, he came to the New York Conference, seeking employment in the ministry of the M. E. Church, the work in his own Province being supplied with Wesleyan Missionaries directly from the British Conference. His large family of six children was an objection. The Rev. Jos. Sawyer informed the writer that he interceded for him; and Bishop Asbury consented, provided he would accompany Mr. Sawyer to Canada. This, his being a British subject, and the prospect of settling his sons in a new and fertile British Province, enabled him to consent to, although it involved a large outlay and a long and toilsome journey. His Conference obituary says: "He and his family came in an open boat from Albany to Niagara." This could only have been done, as we have seen it was in other cases, by ascending the Mohawk River to Fort Stanwix; effecting a portage into Wood Creek; descending Wood Creek into Oneida Lake; passing out of the Lake down the Onondaga River to Lake Ontario at Oswego; coasting the south shore of the last mentioned lake to its western extremity and then crossing the Niagara River into Canada. In this long voyage of six weeks, they subsisted on *boiled wheat*. We are told he first located his family in the then new and promising, but now decayed village of St. David, which was

at that time of prime importance Methodistically, being situated near the historically famous Warner's Chapel, of which more anon.

29. Mr. Whitehead was large in person, and then in vigorous health, but a matured man of *forty-four*. He was a person of extensive reading, agreeable manners, great conversational powers, and had gained much experience. And although trammelled with a very peculiar impediment in his speech, he was justly regarded as a very good and interesting preacher, quite beyond the average of that day. As he came to remain for life, he was no small accession to the ministry of the infant church in this new country. His peaceable disposition, sound judgment and loyalty to the Conference, made him of invaluable service to the connexion in the vicissitudes it passed through in after years.

30. The Lower Canada District for this year (1806), was supplied by *Samuel Coate*, Presiding Elder, stationed in Montreal; *Nathan Bangs*, Quebec; *Andrew Prindle*, Ottawa; and *William Snyder*, missionary to the French. The last two are new names. They had been received on trial at the Conference of that year. They were both Canadians. A word or two about each of them.

31. ANDREW PRINDLE, was born in Prince Edward District, on the 3rd of April, 1780, one of the earliest births in Upper Canada. To use his own language, he "received his education in Canada, when there were no schools and no books." But his religion gave his clear and powerful intellect an impulse at an early period of his life. He joined the Methodist Church at the age of sixteen, although he did not experience converting grace till two years later. From an incidental allusion in his obituary, we surmise he had labored the year previously to this under the Presiding Elder, on the Niagara

Circuit. At the time of his being received on trial he had eight years christian experience, and was twenty-six years of age. He was not destined to rise to office, or to fill city pulpits; his want of polished manners, and his extreme corpulence, which came upon him in middle life, would have something to do with this: but a sounder divine, a more original preacher, or a more clear exponent of Methodist law, there was not contemporary with himself than he became. He was destined to develop his intellect more by thinking than reading, and, we might add also, by friendly discussion, which suited the bent of his inquiring mind. This year he has a rough, though picturesque Circuit, but affectionate parishoners, who cherished long after, as the writer well knows, pleasant memories of young Andrew.

32. William Snyder, was a sort of Colleague to Prindle, (as the French in the Ottawa country were more accessible than anywhere else), with a roving commission to go wherever he found an open door among that class of the population. Snyder was of German extraction, but had learned the French language in his boyhood in Lower Canada, English being, however, his vernacular. Having been converted in Upper Canada—somewhere in the township of Edwardsburgh—and having become a preacher, as he possessed the ability to speak and read in French, and was very much drawn out for the conversion of the Franco Canadians; as we learned from his relatives and neighbors in the Matilda Circuit many years afterwards, it was thought he might be useful to that people. He did not, however, succeed to any considerable extent.

33. Dr. Bangs' account of the matter, who was contemporary with the event, is as follows:—"He" (Snyder) "entered upon his work in a French settlement in the vicinity of the

Ottawa River, and for a time was cordially received and listened to with much attention, so that great hopes were entertained of a successful issue of his labors. Having occasion, however, to be absent from his field of labor for a few weeks, the parish priest took the opportunity to go among the people and warn them of the danger of hearing the 'Protestant heretic,' threatening them with excommunication—which, in their estimation, was a sure prelude to damnation—if they did not desist. This so wrought upon their fears, that upon the return of Brother Snyder, not a soul dared to hear him or receive him into his house. He was, therefore, reluctantly compelled to abandon the enterprise in despair." It was the misfortune of Methodism in that day, that the Church had not missionary funds to sustain her agents during the tedious process of indoctrinating the people. This was no doubt the cause of Mr. S.'s lamentable and injurious absence, enforced by the necessity of looking after the interests of his family, who were located seventy or eighty miles from his field of labor. Otherwise, from what the author learned of his skill and prudence twenty-six years afterwards, judging from what has since been effected, he would likely have met with some success. We leave this brother for the present, about whose fate there is a melancholy interest.

34. As to the remaining laborer in this district, we shall let him tell of his appointment, labors, and their results, in his own words. "I have before spoken of Montreal and Ottawa. Nathan Bangs volunteered his services for Quebec." (Before we permit Mr. B. to proceed further with his narrative, we should perhaps remind the reader directly of what he has learned incidentally already from the previous part of this work, that this ancient city enjoyed the labors of a Methodist local preacher in the person of Mr. Tuffy, a military gentleman, who preached in it as early as 1780, and continued for

the space of three years, when he had to leave for Europe with the army; and also that the Rev. Samuel Merwin, whose biography he has read, spent six weeks therein, laboring to establish a cause, in 1803. The labors of neither, however, resulted in establishing a society. Mr. Bangs, therefore, had to break up the ground anew. We resume the account in his history.) "After spending a few weeks in Montreal to supply until their preacher, Samuel Coate, arrived, he sailed down the River St. Lawrence for Quebec, and arrived there on Saturday morning. Having a few letters of introduction, he delivered them, and by great exertions succeeded in hiring a room and getting it seated that day. He preached his first sermon on Sabbath morning to a tolerable congregation."

35. The above is from Dr. Bangs's History of the M. E. Church: we quote now from his life, in which he speaks in the first person. "After preaching for a few times, such were the encouraging signs that I hired a more eligible room for our meetings, and another to live in, and in about four weeks sent for my wife, who arrived in safety." (The more "eligible room," says the private journal of a gentleman, whom we shall hereafter introduce to the reader, was the "Attic of the Freemason's Hall.") "At this time the prospect was quite flattering, the congregation was large, and several persons appeared remarkably friendly." Among his friends was the second son (Jacob) of Paul and Barbara Heck, of New York celebrity, who was married to a Miss Shorts, and settled in business in Quebec. Another of his friends was Mr. Peter Langlois, born in the Island of Gurnsey in 1784, and he had heard the Methodists preach as early as 1791; he had arrived in that city on the 8th of June, before Mr. Bangs arrival; afterwards he became converted, joined the society, and became class leader, trustee, and local preacher, preaching in both

French and English, proving himself a pillar in the Church of God till the day of his death, which occurred so lately as 1864. It is from *his* journal the above quotation was made, a document on which we may have frequently to draw, by which Mr. L. will often come into notice.

36. "His congregations," says Mr. Bangs' biographer, "dwindled away to half a dozen persons. Curiosity alone had prompted the first numerous attendance. His eighty dollars were at last expended. 'It seemed impossible,' said he, 'to bear up under my trials. I could endure opposition, and had been tested in this respect; but to see no result of my labors; to be simply let alone by the great population around me, seemed insupportable. My mind at times sank into despondence. My only relief was in prayer and preaching, for then I forgot my desolation. My money expended, my congregation almost annihilated, among strangers, and fearing the cause I represented would be disgraced by my failure, I could only hide myself in God. But the trial did me good. I learned lessons from it I have never forgotten. The keenest suffering of my forlorn condition was that my wife had to endure it with me; but I thank God, she bore it better than I did, and became my comforter.'

37. "Though his discouragement continually increased, he was not willing to give up his post till he could hold it no longer. Even when seemingly at this extremity, he held on. 'I was at last embarrassed,' he says 'to meet my small expenses. Having engaged a man to saw wood that I had procured for winter, now setting in with great severity, he came one day to complete the job which he had begun before. Having no money to pay him, and fearing if I did not I should bring reproach upon my profession, I requested my wife, who could speak French better than myself, to inform him that he need

not finish his work that day. He replied he must, as he could not come again. 'What shall I do?' I said to myself. After praying a while I went to an acquaintance and told him I had a favor to ask of him, and he must not deny me; he must lend me one dollar and fifty cents, and if I should be able I would return it, and if not, he must wait till the resurrection of the just and unjust. Without hesitation he granted my request, and I paid the laborer. At another time I was under the necessity of borrowing a shilling to pay the woman who brought me milk. The weekly collection in the congregation amounted to about one dollar, and this was all I had to depend upon for support, after expending all my own money. But behold the goodness of God! When he had sufficiently humbled me to depend upon himself, he sent me help in a way I little expected. I suppose that by some means information of my distressed condition was given to some benevolent individuals, who now ministered to my necessities, and that too in a manner which kept their liberality from all ostentation, and thus made their gifts the more welcome. A servant would arrive with the kind respects of unknown persons, with valuable presents of food, sugar or tea, and sometimes money, and these from strangers with whom I never became acquainted. These instances of kindness so overcame me, that I could not refrain from tears, and I would retire in secret and pour out my thanksgivings to God, and pray for my benefactors.'

38. "He remained in Quebec, struggling with these difficulties about three months, when in accordance with the itinerant usage of the times, and by the advice of his ministerial brethren, he passed up the River to Montreal, exchanging for the remainder of the year with Samuel Coate, who had been laboring there since the last Conference. Besides the moral lessons he had learned, and the studies his leisure had allowed

him to prosecute, he had at least opened the way for his successor. He had secured an humble place of worship, and left a few Methodists, honest mechanics, to welcome Coate. The latter by his advice 'advertised' his arrival and the place of his preaching; the dwindled congregation began to increase, and Methodism was effectually founded in Quebec, and will maintain its stand there, it may be hoped, till the end of time." Mr. Langlois's journal says that Coate "met with more success than Bangs, and left a class of *ten members.*"

39. "In Montreal he (B). labored under somewhat more cheering auspices. During the remainder of the ecclesiastical year he had incessant work and gratifying success. He records that upon a calculation of his receipts and expenditures for the year, he found his expenses had gone about forty dollars over all he had received."

From the details which this laborer furnishes, we may have some idea of what all his fellow laborers underwent.

40. We ought, perhaps, to say that two other places in Lower Canada than the Circuits already mentioned, enjoyed this year the ministrations of Methodist preachers. *Dunham*, connected with Fletcher, a place in the State of Vermont, making one Circuit for two preachers, belonging to the Ashgrove District, New York Conference. One of the two preachers was a former Canadian laborer, Reuben Harris, whose biography we have already given, and of whom we are glad to get another glimpse. His senior colleague, *Henry Evans*, who, from his name being printed in italics, we know, from the rule in such cases at that time, was in *elder's orders;* it is scarcely worth while to inquire after him further, having been only *partially* employed in Canada for that one year. The numerical results of their labors, so far as the *Dunham* part of the Circuit is concerned, separate from the other part, it

would now be more difficult to determine than the value of the discovery when made.

41. *Stanstead* stood connected with the same Conference, but with a different district—the Vermont. It was supplied by Philip Ayer, whom we frankly own we have failed to trace; or that we are able to give any further account of. Nor can we tell how his Circuit prospered. They must stand over "till the Lord writeth up the people."

42. The total numerical results of the year we have just passed over, beside the two Circuits we last mentioned, was a nett accession of *two hundred and ninety* members to the Church. The total now stands at *two thousand three hundred* and *seventy five*. Such was the numerical strength of Methodism in its communicants alone, irrespective of its hearers and adherents, in Canada, at the close of Mr. Case's first sojourn therein. We have not been furnished with data for determining the number of church edifices—they certainly were not numerous or elegant. Perhaps there was a dozen meeting-houses in the two provinces, none of them of a material more substantial than wood, and several of them, we suspect, only of logs.

BOOK FOURTH.

CASE OUT OF HIS SPECIAL FIELD OF LABOR, AND HOW IT FARED WITH HIM AND IT.

1. The Conference at the close of the ecclesiastical year of which we have been writing, and at the beginning of the one of which we are about to write, sat at "Coeyman's Patent, near Albany, May 2nd, 1807." To this Conference our principal subject, William Case, went out to be received into full connexion, and was ordained deacon. No doubt it was a time of great interest and enjoyment to him after his long seclusion in the woods of Canada. Being worn down by his two years toil therein, and enfeebled by exposure to the miasma of its swamps, he requested Bishop Asbury, who was now the sole superintendent of the work, Bishop Whatcoate having died the previous year, for an easy appointment. This in his estimation would likely be some town or city. But his name, much to his surprise, was read off for "Ulster," so called from a whole county, which bore that designation, more than which the Circuit included, as it comprehended the whole range of the Catskill Mountains. When he heard the announcement he thought the appointment cruel, and wept. Yet he often confessed afterwards that it was the best appointment for him that could have been made. He had the benefit of the paternal care and counsels of his senior colleague, in the person of the kind and fatherly Elias Vanderlip, between whom and his young associate a mutual esteem and affection sprang up of a lasting character, as the writer knows from an

interview with the venerable Vanderlip in the city of Albany in 1837, brought about by a letter of introduction from Mr. Case to this aged saint. The man of ninety spoke of his coadjutor of other years with smiles and tears. He was of German extraction—no great preacher, but simple-hearted, unctious, and useful.

2. The above was made out from the Minutes, and from what I heard Messrs. Case and Vanderlip say of each other. Mr. C.'s Jubilee Sermon gives other particulars, and mentions the name of another colleague. This one whose name is about to be mentioned was probably an assistant to the other two, employed by the presiding elder, merely, as he was not received on trial till two years later. He will come into sight, again, as he came to a tragic, or perhaps we should say, *heroic* end, in connection with the Canada work. Mr. Case's words with regard to his Circuit are these:—

"Again: as I sat at the foot of the mountain, feeble in strength,—unable, as I thought, to perform the labors of that Circuit, I opened my Bible to read, when, without forethought my eyes fell upon Isa. xli. 14, 15. And so it came to pass: I regained my strength, the mountains were easily overcome, —myself and colleague, Robert Hibbard were greatly aided by the Spirit;—we could 'thrash the mountains';—revivals in religion prevailed, and one hundred were that year added to the societies!"

3. Here also Case formed the acquaintance of Mrs. Covell, the mother of two distinguished ministers, and the grandmother, if we mistake not, of others now living of that name; in whose house he used to preach; whose hospitality he enjoyed; and of whose virtues he was never weary of speaking. Especially would he often tell of the devotion by her, of her two little boys asleep on the bed, as a thank offering to God

for converting her soul, who became the two ministers before mentioned; one of whom he heard preach, and the other exhort at the same service in their own mother's house, while he followed with the never failing class-meeting.

4. Furthermore, this appointment was a great boon to his health. Its mountain scenery enlivened his spirits, and its mountain air and pure spring water relieved his system of the billious taint induced by the ague caught in a new country, by which his activity and spirit were renewed. They met with success likewise in their work and returned, as we have seen, a goodly increase at the end of the year.

5. Thus have we had to consider our principal hero, for one year, outside of what was to be his almost life-long field of labor. How did religious matters progress in the Canadian field, the reader will ask, during his absence? To the answering of this question we must now address ourselves.

6. The work and laborers according to the Minutes were distributed as follows:

"UPPER CANADA DISTRICT.

"JOSEPH SAWYER, Presiding Elder.

Long Point, Henry Ryan.
Niagara, N. Bangs, T. Whitehead, N. Holmes.
Yonge Street, Andrew Prindle.
Bay Quinte, Luther Bishop, Elias Pattie.
Oswegotchie, D. Pickett, J. B. Smith, C. Hulbert.
St. Lawrence, Samuel Cochran."

"LOWER CANADA DISTRICT.

"SAMUEL COATE, Presiding Elder.

Montreal, Thomas Madden,
Quebec, Samuel Coate.
Ottawa, William Snyder.
Dunham, Gershorn Pearse.
Stanstead, Levi Walker."

7. Let it be observed distinctly, *Dunham* stood connected with the Ashgrove District, New York Conference; and *Stanstead*, with the New London District, New England Conference. This arrangement arose from the fact, that those places so near the Province line, were easier reached by Presiding Elders from the United States, than from the banks of the St. Lawrence, in going from which the Presiding Elder would have to pass through a long stretch of French Roman Catholic country.

8. We have seen that frequent changes in those days were made among the circuit preachers during the year, by the Presiding Elders. Nor did appointments made by the Bishops at the Conference always go into effect, but were sometimes re-adjusted by the officiary above indicated, before the labors of the year began. Of this we have an example in what occurred to Nathan Bangs. We will let him account for the matter in his own words. "This year," said he, "I was appointed to the Niagara Circuit, about three hundred and fifty miles from home." (He means his wife's home in Edwardsburgh). "I purchased a horse and started for my new appointment, but had not gone over ten miles, when I met the Presiding Elder of the Lower Canada District, who requested me to return to Montreal, as Bishop Asbury had said when he read off the appointments, that presiding Elders might arrange it as they saw best. After deliberating awhile I consented to go, and leaving my wife at her father's house, I embarked in company with William Snyder," (whose starting point was Edwardsburg also,) "a French Missionary, and most excellent man, on a scow loaded with boards and flour, and sailed down the St. Lawrence again. We had several hair-breadth escapes among the falls, and were saved only by all hands, preachers and other passengers, working with our might. I hired a room in Montreal and sent for my wife, and we both pursued,

with some success but many difficulties, our pastoral labors. The society was small and poor, and I had to grapple with many embarrassments, but God supported me through them all."

9. Mr. Snyder was going to the Ottawa to serve the English-speaking inhabitants, with the hope, no doubt, of finding access occasionally to the French. Mr. Bangs we suspect sometimes visited that Circuit to dispense the ordinances, Mr. Snyder not being yet ordained; although we do not remember to have heard him spoken of in that country.

10. Mr. Madden, who appears in the Minutes for Montreal, had labored the preceding year on the Long Point Circuit. The name of that Circuit we find dropt from the Minutes for the year of which we are writing (1807–8.) But as three laborers were designated to the Niagara, it is morally certain that the first-mentioned Circuit was merged in this one for the present year, as it had sometimes been before. But as Mr. Bangs was withheld from Niagara and returned to Montreal, it is highly probable that some young man was called out by the Presiding Elder to labor as their Preacher on that Circuit with Messrs. Whitehead and Holmns.

11. As to the field of labor of Mr. Madden, who gave up his appointment at Montreal to Mr. Bangs, we learn from Mr. Langlois's valuable journal, that he supplied Quebec in 1807 instead of Mr. Coate, who appears in the Minutes as appointed to that station. Mr. C., it will be remembered, was in that city the latter part of the previous Conference-year. But Mr. Madden was probably sent there because he was a single man, and by consequence less burdensome to the funds of the infant cause; and he released Mr. Coate to attend to general matters. Perhaps it was during this year that Coate made his first visit to England, which took place at an early day, to

solicit subscriptions to assist in erecting a chapel in the city of Montreal. In October of this year, (1807,) Mr. Langlois joined the Quebec class under Mr. Madden's pastorate, the number of members being then *twelve*.

12. Ninian Holmns is a new name which appears for the first time in the Minutes this year, among those "received on trial." He was of Irish descent, but born in the State of New York. Whether converted and called into the work in the land of his birth, or Canada, even his children do not know; but, for a good many reasons, we are inclined to think it was here, and in the township of Elizabethtown. For if we mistake not, he was regarded as a Canadian, inasmuch as he remained in the country during the war of 1812.

13. He was not large in person, but compact and sprightly. He had been pretty well educated in the English and French languages. Though fervent and lively, he was a snug and orderly little preacher from the first, who seldom missed fire. We heard him spoken of with rapture by the people both of the Ottawa and Augusta Circuits. He is remembered by the venerable David Wright, at whose mother's house he used to lodge when he travelled the Prince Edward Peninsula, as tasteful and tidy in his person and dress, with his boots well polished. He was very attentive to his horse, and loved to be well mounted. A more picturesque object, by the way, we might observe, than one of these equestrian evangelists of yore is seldom seen. Quite as much so as a "cavalry man" fully accoutred. Though collected and methodical, when excited, as an old class-leader, who was a great admirer of Holmns, informed us, he was demonstrative and powerful. We shall have more to say of his labors and character at a future time.

14. Besides the one just presented, several other names, new to Canada, appear on the list of appointments. These

were Elias Pattie, I. B. Smith, C. Hulburt, Samuel Cochran, and Levi Walker, each of whom we must now present to our readers.

15. Of the early life of ELIAS PATTIE the first of the above mentioned five men, we have gleaned very little. Where he was born and brought up, and where converted, we know not. Also, as to whether he had travelled or not under the Presiding Elder, we are not informed. He was, however, received on trial by the Conference at its previous session, (1807,) along with Isaac B. Smith, Ninian Holmns, Wm. Snow, and Cephas Hulbert, names which were afterwards more or less identified with Canadian Methodist history. We have barely learned from traditional sources, that he was large of stature; commanding in his personal appearance, dressing in breeches, stockings, and shoe buckles, which costume, with his graceful natural attitudes, set off his portly, symmetrical figure to great advantage; strong in lungs and voice, and although dignified, zealous and emotional. He was regarded by the simple people of those days as a very powerful preacher. An authentic incident will illustrate this matter. An old Dutch brother being interrogated as to the character of a recent Camp Meeting from which he had lately returned, said, "It vas a poor, tet tull time, and no goot was tone, till tat pig Petty come; but mit his pig fist, he did kill te Tuval so tet as a nit, and ten te work proke out." The Methodists of that day were fond of the demonstrative. We know but little of Mr. B.'s first year's labors.

16. The Rev. ISAAC B. SMITH was a man of mark in his time. He was received on trial with Pattie in 1807. I think he was from the other side of the lines, but he afterwards married Mr. Ryan's daughter, and for many years became domiciled in the country. The writer saw and heard him

several times in childhood, but cannot tell much about him from personal recollections. He was not very large, but compact, strong, and heavy. He early became bald. He had a strong, though dissonant voice. His was considered a mind naturally logical, and his preaching was consequently argumentative, approaching to controversial. The Canadians pronounced his sermons great, whether they understood them or not.

17. He was courageous. After his ordination he ventured to marry a couple within the Province boundaries, and was consequently prosecuted by the privileged class, who claimed the exclusive legal right to celebrate matrimony. Unlike the excellent but timid Sawyer, who for a time fled the country on a similar charge being preferred against him, Smith stood his ground, searched into the law on the subject, plead his own cause, and despite the talents and legal lore of the prosecuting attorney, and the judge's brow beating, came off scot clear. In this he was more fortunate than his father in law, Mr. Ryan, who according to report, was banished for a similar offence, though afterwards made a subject of the Governor's clemency for his known loyalty.

18. Smith was good as well as great. The holy and zealous George Ferguson, who was his colleague in 1818, in his manuscript journal calls him "That man of God, Isaac B. Smith." During the year of which we write (1807,) he and two others travelled the long and rambling Oswegotchie Circuit; but we have nothing touching this early part of his labors.

19. Of Cephas Hulburt we have a meager account to give. Not because he was not worthy, but because we have learned so little about him. Whence he came we know not; or what his talents were. He must have been a man of a good moral character, for, from his reception on trial till his voluntary retirement or location in 1810, he seems to have passed

through his several degrees creditably, as he did regularly. This year (1807) he was the colleague of Pickett and Smith on the Oswegotchie. Pickett, during his sojourn on this Circuit, was very effective, both in preaching and dispensing the ordinances. The old Oswegotchie Register, which has come into our hands, shows that he dedicated to God in baptism vast numbers of those who were afterwards among the most influential inhabitants of that part of the country.

20. Samuel Cochran had travelled three Circuits before becoming connected with the Upper Canada District: namely, Grand Isle, Vergennes, and Litchfield, in two of which he had held the 'charge.' This, together with being placed in charge of the St. Lawrence Circuit for the year of which we write (1807,) proves, that though young, he was a reliable man. His present Circuit was, as we have seen, only constructively Canadian, it was on the south side of the river after which it was called. By the time we get him into Canada proper, we hope to have more to say of him, and that good and agreeable.

21. The Canada appointment, which stood in connection with the New England Conference, Stanstead, was served by a laborer whose name was among those new to Canada, namely, Levi Walker. He had been received on trial in the N. E. Conference at the time Case was received in the New York, (1805.) Beyond this, we at present know but little about him. (We have since learned, that he was only mediocre as a preacher.) He went the road which so many of the early laborers were forced, from necessity, to go. He located as early as 1811, having been in the work but six years. But we observe that while he continued in it, he had very good Circuits, on each of which he labored alone. There was a return of members for his Circuit the previous year of 119; this year he returned 124. We have not gone over the Minutes to see

whether, after locating, this brother ever returned to the itinerancy or not.

22. Dunham Circuit, connected with the Rhinebec District, New York Conference, we have seen, was supplied by our old friend, Gershorm Pearse, whose character we have favourably considered and whose history we have given. This is the last we see of him on Canadian ground. This strong man, with a formidable name did not labor this year without fruit, but returned, after all losses, three hundred and seven members, against two hundred and ninety one of the previous year. Farewell, excellent Gershorm Pearse, till we meet in heaven!

23. The Conference year of which we write, (1807-8,) closed early, for the ensuing Conference sat in New York as early in the season as April the 6th; but short as the year had been, it was not altogether barren of results. Irrespective of the two Circuits in the eastern townships of Lower Canada, which stood connected with districts in the States, there was a nett increase of one hundred and ten members, making the total two thousand six hundred and sixty.

24. The country was about to lose, as it turned out, forever, at the Conference, one of its ablest ministers, converted and trained in the Province, the large and dignified, the studious and well-informed, the wise and laborious Nathan Bangs. It will show something of the inconveniences under which the preachers labored in that day, from the long journeys they had to take to and from the seat of Conference, and the tardy manner of their accomplishments, and also the disadvantages to their work from their long absence.

25. "In the latter part of January, 1808," says his biographer, "he visited with his wife her father's house, in Edwardsburgh," (near the well known rapids on the St. Lawrence, called the Gallops) purchasing there a sleigh for the

long journey: they soon afterwards started for the States." "We crossed," he writes, "the St. Lawrence at Ogdensburgh, then an inconsiderable village, and arrived at my brother Joseph's on the 4th of March." Thus were two whole months consumed in going from Montreal, *via* Ogdensburgh, to Stamford, Delaware County, New York, a distance which could now be accomplished in as many days. Happily, no time was lost by those early preachers, wherever they were, for they truly "went everywhere preaching the word," and they felt themselves at home in every place.

26. Mr. Bangs attended the New York Conference. As an elder he had a right to attend the General Conference, which was to be held on the day following in the city of Baltimore. This he resolved on doing, and went in company with several other ministers. Let us see in what kind of style they journeyed to those august assemblies in those days. "Four of us," says he, "united, and hiring a two-horse waggon, travelled together as far as Dover, Delaware, where we left our horses in care of Ex-Governor Bassett, one of the early converts to Methodism in that State." Thence he found some other means of conveyance to the Conference.

27. He found Baltimore to exhibit Methodism in a state of strength and maturity in which he had never seen it before. Here he formed an acquaintance with the great lights of the connexion, with whom he united in framing the Constitution of the Church, and providing for a delegated General Conference; and among whom he was henceforth to take rank as one of the leading constructive minds of this then growing and now immense religious body. "From the East were Hedding, Soule, Pickering, Ruter, and others; from the New York Conference, Garrettson, Cooper, Crawford, Thatcher, Clarke, Ostrander; from the Philadelphia Conference, Ware, Everett,

Chandler, McCluskey, Bœhm, Bishop, Budd, Bartine; from the Baltimore Conference, Reed, Hilt, Sargent, Rozell, Smith, George, Wells, Gruber, Ryland, Shinn, Roberts; from the Virginia Conference, Bruce, Lee, Mead; from South Carolina, Randall, Pœbus, Mills; and from the Old Western Conference, McKendrie, Lakin, Blackman."

28. As to Bangs' preaching-talents at that time, the Rev. Dr. Luckey says: "His mind was evidently accustomed to elaborate thought. His mode of preaching was scarcely known among the Methodist Preachers before his day, and was, in the estimation of his best hearers, an indication of that originality and independence of mind, which in a young man promises distinction. And there was a something about him, a moral and mental superiority, which impressed all observers, that he was a prince and a great man in Israel." If the author is permitted to carry down this work sixteen years later, he will then inform the reader how Bangs' preaching impressed his own mind under his newly-awakened interest in religion, at which time it was his privilege to hear him twice.

29. He was appointed for the ensuing year to the Delaware Circuit among his friends. As he will often fall in with the current of our story, he continuing the life-long friend of Canada; and as we are very loath to part company with him, we will not take our final leave of him till the end of our work.

30. The year which closes with this part of Methodism was characterized by the establishment of the second weekly paper published in Montreal, the *Canadian Courant*, in the office of which there was a young man learning the printing-business, who was to become very pious; to marry and settle in the Upper Province, to keep "a lodging-place for wayfaring men," to become a very useful leader and local preacher, and then, somewhat late in life, to enter the itinerant minis

try. This then youthful person was no other than the now (1866) reverend and venerable Stephen Miles. There were then but two weekly papers published in the Upper Province, and we opine but for the books carried in the Methodist Preachers' saddle-bags, and scattered by them through the country, the reading matter among the people would have been small indeed; but the Methodist people of that day, and for two decades afterwards, in proportion to their number and means, bought vastly more and better books than they do now. Our standard works, as far as then published, were nearly in every family. Both people and preachers are to blame for the falling off. May there be, in this respect, a return to the "old paths."

BOOK FIFTH.

CASE'S SECOND TERM IN THE CANADA FIELD, AND WHAT HAPPENED DURING THAT PERIOD.

1. Although the Canadian Provinces lost their Bangs at the close of the preceding period, they regained their Case at the beginning of this one, which commenced in 1808.

2. The Stations for that year were as follow:—

LOWER CANADA DISTRICT.

SAMUEL COATE, *Presiding Elder.*

Quebec, Samuel Cochran.

Montreal, Thomas Madden.

Ottawa, William Snyder.

UPPER CANADA DISTRICT.

JOSEPH SAWYER, *Presiding Elder.*

Cornwall, William Snow.

St. Lawrence, Chandly Lambert,

Augusta, Daniel Pickett, John Reynolds.

Bay of Quinte, Ninian Holmns, Cephas Hulburt.

Smith's Creek, Elias Pattie.

Yonge Street, Robert Perry.

Niagara, Henry Ryan, J. B. Smith.

Ancaster, William Case.

Long Point, Thomas Whitehead.

PLACES IN LOWER CANADA CONNECTED WITH DISTRICTS IN THE STATES.

Dunham, (Ashgrove District) Oliver Sikes.

Stanstead, (New London District, New England Conference) Charles Virgin.

3. In these stations we miss another one, besides Bangs, of those who were Mr. Case's fellow-laborers while in Canada the first time, who has left for the United States, and is to return to the Province no more—namely, Luther Bishop. He remained during the year that Mr. Case was out, and being admitted to Elders' Orders at the Conference of 1807, he was placed in charge of the best Circuit in the District, the Bay of Quinte. "The great and the small are there." This under-sized man has the gigantic Pattie for his assistant. The year of which we are writing, (1808,) he received an appointment to the Black River Circuit, where he was second preacher. The second year, he is first in that same Circuit. The next year, (1810,) falling within the boundaries of the newly-organized Genesee Conference, he is in charge of Westmoreland, a six-weeks Circuit, with two Elders under him. All of these appointments show that he was a rising man. In 1811 he is in charge of Herkimer Circuit, where he stays a second year in the same position. In 1812, he is in charge of Mexico Circuit. This is his last appointment, for at the close of this Conference-year, namely in 1814, he *located*, having travelled *eleven* years, a long period for that day. Why he left the active work, or whether or not he ever returned, we know not. We suspect he did not enter the itineracy again. During part of the time he labored on Circuits in the States, he had an old Canadian acquaintance for his Presiding Elder in the person of our principal subject, Rev. Wm. Case, as we shall see. For the present we must leave him.

4. Quebec, founded just two hundred years before, (in 1608,) is placed at the head of the Canadian work this year, (1808,) and is supplied by Samuel Cochran. From this appointment, as well as from his after-ones, it seems he was no mean man. At the present we have no particulars concerning his labors there; but we find from the Minutes, those invaluable records,

that the number of members in the infant charge went up during his pastorate from *thirteen* to *thirty-five*, an increase of twenty-two. Mr. Langlois does not mention Mr. Cochran's name, but mentions two important facts which belong to this period, and which, beside being interesting in themselves, indicate an upward tendency. Band-meetings, which many have found to be very profitable, were now established; and Mr. Langlois himself began the study of the *English* language, that he might pray and labor for the good of others in that, as well as the French, which was his vernacular tongue.

In the old Oswegotchie Circuit Baptismal Register, which is in our possession, we find the following entry, which will show the whereabouts of the parties named, at the dates given; and the estimate in which Mr. Cochran was held by his Presiding Elder, who called his infant son by the young preacher's name: "Samuel Cochran, son of Samuel and Ann Coate, born in Edwardsburgh, January 29th, 1808, and baptised by the Rev. Joseph Sawyer, March 13th, 1808." Thus the Upper Canada Chairman dedicates the child of his Lower Canada co-equal, while on a visit to his father-in-law, Mr. Dulmage.

5. Although MR. MADDEN was debarred from Montreal the previous year, he is sent to that important station the present one (1808–9.) His numbers went up from *sixteen* to *twenty-eight*. Further than this, we have no account of his labors or condition. We suspect that a part of his time was employed in assisting Snyder on the Ottawa.

6. A name new to the Province appears in connexion with the Cornwall Circuit, namely, WILLIAM SNOW. Twenty-six years after, the writer travelled over the same ground, and found grateful remembrances among the older people, of his tender spirit, diligent labors, and of his anxieties connected with the government of the infant societies, at a period when, if

there was more simplicity, there was less of dignified avoidance of childish squabbles. And the writer met a person in the township of Edwardsburgh, whom Mr. Snow had the painful necessity of dismembering from the Church. This person's family, after a quarter of a century of alienation, we received into fellowship again, and visited them pastorally from time to time. His preaching place in that township was Squire MacIlmoil's; many of whose decendants are the earnest adherents of Methodism now. Mr. James Froom was the friend of Mr. Snow, as he was of all the ministers to the day of his death.

7. Snow's preaching, like that of all who depend on the inspiration of the moment, was variable. We heard of his preaching at two Camp-Meetings. Elder Case told the story of the first. Snow had a very hard time on this occasion. At the conclusion he said: "Brethren, I have done, and I am glad of it!" At the other, he went to the extreme of success in his effort. The meeting was held not far from Hollowell, (now Pictor,) and Snow attended it on his way in from the States. He preached from the text, "This Gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come." The Lord gave his young servant great enlargement of heart and liberty of speech, and much po ver attended the word. There was weeping among the unconverted, and rejoicing among the righteous. The Rev. Robert Perry, who was very demonstrative, not without a dash of irreverence, was there, and sympathised very strongly with the youthful preacher's theme and manner of handling it. When Perry could contain no longer, he burst forth with, "Glory to God, for *Snow* in summer!" He had labored on the Delaware Circuit a year before coming to this country.

8. The little incident above mentioned has lingered in the writer's memory many years. It was related to him about midway between the time of its occurrence and the present time, in the wilds of Marmora, by the pious wife of "Old George Cain," he who was made the instrument of a great revival of religion in the Bay of Quinte country, of which we have yet to speak.

9. The Cornwall was organized as a Circuit, separate from the Oswegotchie, (which henceforth till our own day has been called *Augusta*,) this year of which we write (1808.) The membership of the latter at the close of the year was *forty souls*.——We have one other new name to notice in the "Upper Canada District," although his Circuit, the St. Lawrence, is on the wrong side of the river from which it derived its name; but as he served another year in a part of the District which fell within Canada proper, we must not overlook his advent in the District. He has a musical, formidable name,—it is Chandly Lambert; and I suspect we have stumbled upon a real man. The Rev. Dr. Peck says of him three years later, at the organizing of the Genesee Conference, in his enumeration of its worthies: "Chandly Lambert was there, a soldier of the Cross, famous for order and Methodistical things; who was so strict and stood so straightly while administering discipline, that the enemies of strictness said, tauntingly, he leaned over backwards." He was only received on trial at the previous Conference, though put in charge of a Circuit. Nevertheless, his charge prospered, for he increased his membership by a third. We will pay our respects to him again.

10. We have yet another new name. He is the assistant of Mr. Pickett on the Augusta Circuit. No foreign importation is he, but a native-born Canadian, from the township of Oxford, in the county of that name, if we mistake not. He

was in person trim, sprightly, sharp-featured, and dark complexioned; had received a fair education for the day and country; was a slow spoken preacher at the beginning of his discourse, feeling his way along, but who often became very animated, if not eloquent, before its close, producing often a very good impression, to which a musical, undulating, booming sort of voice contributed. If we remember aright he was a good singer also, with that same sort of quaver in his voice, with still more effect than in speaking. This was no other than he who was afterwards known as "Bishop Reynolds," who headed one of the largest disruptions from the original and central Methodist body that ever occurred in the Province. But more of him and his adherents in the proper place. Till then we must know him simply as the Rev. John Reynolds.

11. Mr. Case, we have seen, was this year, (1808–9,) appointed again to Canada, and stationed in the Ancaster Circuit, a field of labor dismembered from the old Niagara Circuit, and to comprehend, no doubt, the new settlements adjacent. The older part of it embraced the country about the head of the lake, known as "Methodist Mountain," one of the most inviting portions of the Province physically and religiously.——"Bowman's Chapel was the head of the Circuit, situated seven miles south-west from the present City of Hamilton. It was named after Peter Bowman, near whose residence it was erected; he was the first Recording Steward; his house was the principal home for preachers during his lifetime and that of his partner, and is still, through the hospitality of their only child. Seldom do we find an instance like this, of preachers, for the long period of sixty-five years, making the same spot their resting-place and transient home. The settlement was commenced in 1793, and was principally composed of the U.

E. Loyalists, mostly of Dutch descent, from the Mohawk Valley, in the State of New York, and from New Jersey. The first class was formed in 1796, by the Rev. James Coleman. The first Methodist was Ann Smith, wife of John (Button) Smith: she was converted in the United States through the instrumentality of the Rev. Jacob Abbot. The other members of the class were Peter Bowman and wife, Jacob Smith and wife, Joseph House and wife, Edmund Smith and wife, Isaac Horning and wife, Abraham Horning and wife, and Duncan Spears, who was leader for a short time, but was succeeded by Jacob Smith, who retained the office till his death—the long period of forty years: he was remarkably faithful and successful; but the only eulogium that need be pronounced, is the length and success of his oversight, and the conversion of his very numerous family, and his children's children, who at this day form, probably, a majority of the society, besides some who are members of other classes. Peter Bowman was a man of strong mind—energetic and industrious—devoted to God,—inflexible in his attachment to Methodism,—he acquired a very handsome property in the neighborhood. One opinion only have we heard expressed of Mrs. Bowman,—that she had a very superior intellect, was deeply pious—a shouting Methodist of the old school.——"It is rather a singular fact, that some of the most prominent and devoted, the most exemplary and holy of the first Methodists at the head of Lake Ontario, belonged, during the American revolution, to that military corps called Butler's Rangers, a name not very palatable to our American cousins, being to them a synonym of all that is cruel, vindictive, and blood-thirsty; but on the other hand, all that is loyal, courageous, and heroic in battle and stratagem. Some rather amusing incidents are still related of American Preachers, and even of others, who have been interrupted in their evening tales of the

sanguinary cruelties, and the cold blooded butcheries of the Rangers, by the reply, 'I was one of them,' or as we lately heard, 'My father was one of Butler's Rangers,' and when these relations were flatly denied, we may guess the uneasy slumbers of the preacher.——"The next society in regard to date, formed on the Ancaster Circuit, was that in the Township of Barton, on the site of the present City of Hamilton. Richard Springer, one of the old U. E. Loyalists, moved there in 1798. He had previously resided at the Four Mile Creek, where he had been converted and united with the Church. He was the first Class Leader, and the chapel was erected on his farm in 1825. It still remains, having passed through a thorough repairing a few years ago. The original members of his class, or those who became connected with it shortly after its formation, were, Sarah Springer, his wife; John Aikman, Hannah Aikman—the only resident survivor of the class—John and Sarah Springer, Margaret Springer, mother of the Leader; Peter and Florence Ferguson, Heziah Lockwood, still living near London; Charles and Lena Dupuy, Peter Jones, uncle to the late Rev. Peter Jones; George Stewart, sen.; George Stewart, jun.; Ann Stewart, Caleb Forsyth, and Nathaniel Hughson. Richard Springer is represented as being a holy and devout man, popular and successful as a Leader—one of a small knot of zealous men, such as Peter Bowslaugh and S. Cline, two Local Preachers,—could preach better in Dutch than in English. When advanced in life, they attended every Quarterly Meeting at all accessible. All were sincere and emotional. At a crowded Love-feast, such as they had in those days, Brother Springer is forced to take a seat in one of those old fashioned capacious pulpits, and commences the relation of his christian experience with. 'Bless the Lord, I never was so high in the Church

before.' A little distance from him Brother Bowslaugh soon follows by exclaiming, 'I tank Got, that Got is Got, and that I am Peter Bowslaugh,'—a glorious idea quaintly expressed." —(*Rev. J. Hughes.*)

12. His (Case's) return to Canada was the result of his own voluntary offer, having felt his health and spirits so completely renovated by his travels in the Catskill Mountains; and he certainly needed such an invigorator to encounter the difficulties that attended his journey back. They are thus narrated by himself: "On my arrival at Black Rock, the *embargo* prohibited the transport of property across the line. At first I was perplexed and knew not what to do. So I went to the hay-loft and fell on my face in prayer. I asked the Lord, as I was engaged in his work, to open my way to fulfil my mission in Canada. Having committed all to God, I returned to my lodgings at the inn, where a stranger smilingly said: —'I should not wonder if the Missionary should jump into the boat, take his horse by the bridle, and swim round the *embargo*.' I did so, swam the Niagara River, and landed safely in Canada." We are not to understand from the last obscure sentence that Mr. Case swam the river in person, or even in the saddle, but that he was driven to the necessity of making his poor horse swim it after the boat.

13. We are sorry that fuller information than we are about to give, which we fully expected to have, has not come to hand, relative to his labors this year. It will, perhaps, arrive and become available in another part of the book. But we have reason to believe that he labored with his usual assiduity, acceptability, and success. The country on the lake shore, from Flamboro' to York Township, was called the "New Purchase," from its having been recently bought by the Government from the Indians, excepting a small "reservation" at

the mouth of the Credit River and along its two sides. There were, probably, a few scattered settlers and two or three preaching places in this tract in 1808, but the Dundas Road was not yet opened, and the only thoroughfare from Ancaster to York was the beach,—the traveller having to ferry the Credit and ford the Humber, Mimico, and Sixteen. Once pursuing his way along the lake shore, he met at a narrow pass a solitary wayfarer, stopped him, and spoke to him of salvation till he began to weep, then he proposed prayer, alighted from his horse, and wrestled in earnest intercession in his behalf till God, in his mercy, set his soul at liberty. The two embraced each other and went on their opposite ways rejoicing, to meet no more, so far as we know, till they met in heaven. He returned at the end of the year three hundred members, a large proportion of whom must have been gathered in by himself. Our additional information has arrived, but it only amounts to this—that the Circuit included the Townships of Ancaster, Beverly, Flamboro' East and West, Nelson, Trafalgar, and perhaps Toronto and Barton, as far as surveyed; that Case had no assistant; and the leading layman of that day on the Circuit were Henry and Conrad Cope, (Copetown,) Peter Bowman, Jacob Smith, and Abraham Horning, (Ancaster.) We are indebted to the venerable Isaac VanNorman for the above.

14. Before dismissing Mr. Case and the Ancaster Circuit, we cannot forbear remarking that there were several things connected with it adapted to create the germ of that sympathy for the aboriginal inhabitants of the country, and desire for their salvation, which in after years became his ruling passion —a passion which led him to adopt those measures for their conversion and improvement that constituted the one great business of the last thirty years of his life. The matters re-

ferred to relating to the Indians connected with his Circuit, were the squalid wretchedness of the poor Mississaugas about the mouth of the Credit, along the lake shore, and around Burlington Bay, their usual haunts; the vast extent of the Indian country occupied by the "Six Nations," which constituted the western boundary or barrier of his Circuit, and the relics (of touching interest) of aboriginal numbers and warlike prowes which marked the centre of his field of labor. These latter are thus described by a brother itinerant, (Rev. Dr. Reed) who came into the country a few years later, and rode over the ground in company with Mr. Case himself.

15. "At the head of Lake Ontario is a considerable body of water, separated from the lake by a sandy beach about five miles in length, and from eighty to one hundred yards in width. The water thus separated from the lake is called Burlington Bay, at the upper end of which now stands the City of Hamilton. The outlet of the bay into the lake is near the north end of the beach, and is celebrated as a famous fishing-place. The Indians have some curious traditions concerning this particular region, to which I will presently refer. I noticed in passing over this beach singular excavations at regular intervals about midway between the lake and the bay. They were about twenty or thirty rods apart, originally of a square form, and measuring from ten to fifteen yards on a side. They were evidently artificial, and of a very ancient date, as in some instances old trees were growing within them, and the Indians had no tradition of their origin or design. I judge that they must have been intended for military use. At the north end of the beach, on the main land, beautifully situated near the lake shore, was the elegant residence of Colonel Brandt, son of the old chief of revolutionary celebrity. [The 'old chief' himself was alive in Case's time.] The Colonel was an educated and well bred gentleman, and with his family

associated with the higher classes of society. [And this was true of the father, who was educated in England as well as the son.] In this immediate vicinity the soil was mingled with vast quantities of human bones, stones, arrow-heads, hatchets, &c., the weapons of ancient Indian warfare. In sight of the mansion, and in plain view of the road, was a large mound of earth filled with human bones. One or two others stood near but had been demolished. In several instances I was informed, stone-hatchets and arrow heads were found firmly fixed in skulls, plainly indicating that the victims had fallen in some hostile encounter.

16. "The Indian tradition respecting these bones is as follows:—'The Chippeways once had undivided possession of this region of country, and for many years enjoyed the monopoly of its fine hunting grounds and fishing-places. The Mohawks on the east of the lakes, in what is now Western New York, had long coveted this territory, and finally resolved upon an attempt to conquer it and dispossess its rightful owners. Accordingly they crossed the Niagara River, marched up the lake to the bay, fought their way across the beach, and on the main land, where now lay the bones of slaughtered thousands, fought a long, terrible, and final battle.' The Mohawks say they defeated and scattered the Chippeways; but the Chippeways, and, among the rest, the Rev. John Sunday, a chief of that nation, say that they successfully repelled the Mohawk invasion. And this version is supported by their keeping possession of the grounds—the Mohawks of the Grand River being deported to this country by the British Government at the close of the Revolutionary War, and not originally indigenous to the soil."

17. We now turn to Mr. Case's co-adjutors, and must devote a few lines to the brethren who labored on the two Circuits in

the Eastern Townships, although neither of them will cross our path after this year. They were both new names to the Province. Of the Dunham preacher's labors during the year we know nothing; but, from the character given of him in the Minutes, no doubt they were faithful and beneficial. As his Conference Obituary is short, we subjoin it, that our Canada readers may see the career and end of another of our early evangelists.

18. "Who have died this year?" (1852-3.) "Ans.—Rev. Oliver Sikes, who was born in Suffield, Con., 1778. He died in Stratford, in the same State, February 11, 1853. In his twenty-second year he received the forgiveness of his sins. In 1806," (then twenty-eight years of age,) "he was received on trial in the New York Conference. In 1810, he became superannuated, and most of the time continued in this relation till the close of life. He was diligent in his Master's business to the extent of his ability. He was a good man, and full of faith and of the Holy Ghost. He was a good preacher, and served his God and his generation with great fidelity. His last sickness was severe and protracted; he, however, suffered patiently. With an unclouded prospect before him, he took his departure for the rest which remaineth for the people of God. Brother Sikes was never married. His property, about $2,500, he bequeathed to the Missionary Society of the Methodist Episcopal Church, for the benefit of the China Mission. 'The memory of the just is blessed!'"

☞ We observe concerning him, that he was one of those bachelor preachers who constituted the majority of itinerants in the early history of both European and American Methodism. He finished his effective labors in Canada East, he gave his property at death to that work to which he had given his life, and he died within the bounds of the New York East Conference. Such was Oliver Sikes.

19. CHARLES VIRGIN, the minister on the Stanstead Circuit for this year, (1808–9,) stood in connection with the New England Conference, within the bounds of which he continued to labor—rising, like many others who spent their novitiate in Canada, to the office of Presiding Elder—and died in the work. We subjoin the Obituary of the Minutes:—

20. "The Rev. Charles Virgin departed this life at Wilbraham, April 1, 1853. He was born in Hopkinton, N. H., May 8, 1787." (He was nine years younger than Sikes.) "At the age of twelve years he was converted to God, and eight years after"—at the age of twenty—"he joined the New England Conference, held at Boston, June, 1807. During the time he sustained an effective relation, besides his several circuit appointments, he served the Church in the office of Presiding Elder in two Districts, the Boston and the Kennebec. He was also a member both of the General Conference of 1816, held in Baltimore, and the one held in Cincinnati in 1836. Though enjoying but limited advantages in his youth, by his diligence and zeal his ministry was rendered both acceptable and useful. His character was marked by uprightness and decision. He was sincerely attached to the cause of the slave, and faithful in the discharge of his personal and social duties as a Christian. He was given to much prayer, and though at times subject to great depression of spirits, he frequently seemed overpowered by his religious emotions. On those occasions he exhorted and invited sinners to seek the Saviour with deep pathos and affection. His last appointment was Monson. Since his superannuation he resided at Wilbraham, Mass. Though feeble for years, his last sickness continued but four days. His final hours were hours of triumph. While he could yet speak, he bore testimony to the power and comfort of religion. Among his last expres-

sions he said, 'He had great communications of grace and love from his Heavenly Father.' He sleeps in Jesus." A *virgin* soul was he indeed.

21. Thus have we given such details of this first year of Case's second period of sojourn in Canada, as have come down to our times. The increase for the year, (1808–9,) including the St. Lawrence Circuit, and leaving out Dunham and Stanstead, which were comprehended in other Districts, was 280 members, making the total membership for the two Canada Districts, *two thousand five hundred and forty souls.*

22. The period comprehended in this FIFTH BOOK includes one more Conference-year, of which we hope to give fuller particulars, from some of the actors in the scenes, than of the last.

23. The Rev. William Case, our principal subject, had now travelled four years, at the end of which period, a preacher against whom no objection could be found, was entitled to Elders' Orders; but Mr. Case had received that ordination the year before, at the end of *three years* in the ministry, one year in advance of the same graduating class with himself, a proof of the confidence reposed in him by the authorities of the Connexion, and of the exigencies of the work which required it. Whether he went to the Conference at the end of the year of which we have been writing, and which sat in the city of New York, May 10th, 1809, or not, does not appear. We suspect he saved the expense of time and money to the Church, and of toil and travel to himself, from what hereafter appears

24. The Stations for 1809--10, were as follow:—

LOWER CANADA DISTRICT.

SAMUEL COATE, *Presiding Elder.*

Quebec, George McCracken.

Three Rivers, Joseph Samson.

Montreal, Joseph Scull.
Ottawa, Thomas Madden.

UPPER CANADA DISTRICT.

JOSEPH SAWYER, *Presiding Elder.*

Cornwall, Elias Pattie.
St. Lawrence, William Snow.
Augusta, Ninian Holmes.
Bay of Quinte, Chandly Lambert, Joseph Lockwood.
Smith's Creek, Cephas Hulburt.
Yonge Street, John Reynolds.
Niagara, Henry Ryan, Robert Perry.
Ancaster, Andrew Prindle.
Long Point, Thomas Whitehead.

EASTERN TOWNSHIPS.

Dunham, (New York Conference), Lansford Whiting.
Stanstead, (New England Conference), Squire Streeter.

25. The Circuits in the two Canadian Districts are enumerated in true geographical order, beginning with the most eastern station and proceeding westward consecutively; that is, from Quebec to Detroit. Three Rivers and Detroit are now for the first time in the list of Stations. Of the first, Mr. Playter says in his usually just and elegant manner :—"At the mouth of the River St. Lawrence, about half way between Montreal and Quebec, is a town called Three Rivers. It owes the name to the position of two small islands in the mouth of the St. Maurice, giving the stream issuing into the St. Lawrence the appearance of three rivers. It is one of the oldest places in Canada, and once possessed a great share of the fur trade. Seven or eight miles up the river is a great bed of iron ore, and iron forges, which did a great work in supplying the early settlers with pots, kettles, and stoves. The forges were at work long before the conquest of Canada by the British

Although the bulk of the people were French and Roman Catholics, yet, owing to the iron ore, many Englishmen were employed in making models and castings. For the spiritual benefit of these persons," (and doubtless with some hope of reaching the French). "Three Rivers was added to the list of Circuits, and Joseph Samson was the first Methodist preacher," of whom more anon.

26. Mr. Playter puts Detroit among the exceptional Circuits, as not being properly in Canada. But it was not a case analogous to the St. Lawrence Circuit, which lay wholly on the American side of the river of the same name, but it was more like the old Oswegotchie Circuit, which was named from a place in the State of New York, but which lay wholly in Canada. It is true, it was the intention of the Bishop appointing, to make Detroit the *bona fide* head of the Circuit, which was to comprise both sides of the river, but it will be seen that less was done there than on the Canada side, where the principal part of the Circuit lay, and where most of the success was realized. But we turn from the Circuits to the laborers.

27. We miss Isaac B. Smith from the list of Canada Stations, who is appointed to the Albany Circuit in the State of New York, as the junior colleague of an old Canadian acquaintance of his and the readers, the excellent Nathan Bangs.

28. Samuel Cochran, too, has gone, and is stationed out of the country, at Whitingham, N. Y., never to return to Canada again. In parting company with him we have great pleasure in transcribing the following Conference obituary, which has lately come to hand. "Samuel Cochran was born August 31st, 1778, in Halifax, Vt. He was converted to God in 1800. In 1802 he commenced holding meetings for

exhortation and prayer, and without solicitations on his part, received a license to exhort, and subsequently one to preach. In Nov. 1803, he was employed by the Presiding Elder to labor on Fletcher Circuit. At the ensuing Conference, held June 12, 1804, he was received on trial and appointed to Grand Isle. Brother Cochran filled successively the following appointments, viz.: Vergennes, Litchfield, St. Lawrence, Quebec, Whitingham, Pittsfield, Pownell, New York, Goshen, Dutchess, (three times) Suffolk, Jamaica, Reading, Hudson, New Rochelle, Stamford, Amenia, New York, (last Circuit,) Milan and Amenia." [They forgot to say that he was Presiding Elder two years on the famous Rhinebeck District, adding another one to the list of early Canadian laborers who became eminent.] "He performed thirty-eight years effective service. In 1841-2, he held the relation of supernumerary, and was connected with the First Church in Poughkeepsie. In 1843 and 1844 he was returned as Superannuated until the spring of 1845, when he finished his earthly career, during the session of the New York Conference. Brother C. was truly a man of God. In labors he was abundant and successful. Many, through his instrumentality, were converted. Though firm, he was mild in the administration of discipline; and the blessing of the Peace Maker rested upon him. Brother Cochran was literally worn out in his Master's service, yet he might have lingered a while among us, had not his progress to the tomb been accelerated by several paralytic strokes. His death, though not unexpected, was sudden. Having left the dinner table and seated himself in an adjoining room, his wife heard a noise, and hastening to ascertain the cause, found him prostrated on the floor. His hour had come—he spoke no more, but closed his eyes and expired. During his sickness his mind had been calm and peaceful." Such was the end of Samuel Cochran.

29. We likewise miss poor William Snyder's name. He had discontinued travelling. Two reasons might be assigned for this:—First, he failed among the French, on whose conversion his heart was set, and to which work he had been specially designated; and his talents were not quite equal to the English work. Secondly, he began to give evidence of that aberration of mind, which issued in confirmed derangement. His want of success in his chosen work may have contributed to his malady. But he was never otherwise than blameless and pious. His ruling passion appeared in all his mental wanderings. His relatives and acquaintances in the Matilda Country assured the writer, that after he became a confirmed lunatic he used to take his French Bible in his hand, and wait in the coldest days in winter for the appearance of the brigades of *traineaux*, loaded with merchandize from Montreal for the western part of the Upper Province, driven by French Canadians, and when he met them followed them for miles, preaching and enforcing religion as well as his shattered faculties would allow. Such was his character and conduct till God in mercy took him from the evil to come, to enjoy, with an unclouded intellect, the glories of his celestial presence. Mrs. Jacob Ault, of Matilda, a truly pious and hospitable woman, whose husband was a class-leader when the writer labored on the Matilda Circuit, in 1834, was a sister of William Snyder.

30. We find in the catalogue of preachers stationed this year (1809–10) no less than six new names; namely, George McCracken, Joseph Samson, Joseph Scull, Joseph Lockwood, Lansford Whiting, and Squire Streeter, to each of whom we must present our salutations.

31. George McCracken, stationed in Quebec, we suspect, from his name, is a Scotchman. We see at once he is an elder.

from his name being printed with *italics* in the Minutes; but he has been ordained one year in advance of his claim for this special charge, a proof that he was a man who had inspired confidence. He was received on trial three years before our present date, in the Philadelphia Conference. His previous Circuits had been Dorchester and Lyons, in that Conference, and Scipio in the New York. Mr. Langlois' Journal does not mention him, but his station will come into notice, presently, in another connection. Beyond the above, we can say no more with our present information of Mr. McCracken. Perhaps we may stumble on something in the course of our inquiries that may elucidate his history more fully.

32. The new station of Three Rivers has also a preacher new to the province: this is the Rev. Joseph Samson, whose name was pronounced *Sausaw* by the French. He is admitted to be a French Canadian, but how he had wandered so far South as the Baltimore Conference, where he was received on trial in 1805, or what his antecedents and means of his conversion were, much as we would like to tell our readers, we know not. He spent the first four years of his ministry in that Conference, on the Hartford, Prince-George, Frederick, and Severn Circuits. He was not at the session of the Philadelphia Conference in 1809, to receive orders, but was elected to them. He had, perhaps, gone on to his new field of labor at once, and met Bishop Asbury at a certain point in his northern tour to receive orders. The Rev. H. Bochm, then Bishop Asbury's travelling companion, gives us an account of this transaction, and some notion of the man. He says: "On Friday (this was in June, 1809,) the Bishop preached at Mr. Fuller's, on Lake Champlain. Here he ordained Joseph Samson an elder, and sent him a missionary to his countrymen in Quebec, where it was likely he was to spend part of his time. Samson was a Candian Frenchman, and talked

broken English. In speaking of the Lamb of God, he could not think of the word, so he said "God's *mouton*," the French word for sheep. He did not succeed in Canada, and afterwards was a member of the Philadelphia Conference, and on my District. He was not a Sampson physically, or mentally, or theologically. Becoming unsound in doctrine, and denying the divinity of Christ, he was expelled. He appealed to the General Conference, and the decision of the Philadelphia Conference was confirmed." Alas, poor Joseph Samson! But we shall see him for a time elevated to the Presiding Elder's office. He returned eight members at the end of his first year in Three Rivers.

33. The city of Montreal has one of the new laborers, the Rev. Joseph Scull. He had just graduated to and received Elder's orders. He began his ministerial career in the Philadelphia Conference in 1805, the same year that Mr. Case went out into the work, and spent the first three years within the bounds of that Conference, on the three following Circuits, Somersett, Talbot, and Ontario, in which last two he had the charge. In 1808, he was stationed in the Cayuga Circuit within the bounds of the New York Conference; and under the auspices of that Conference which exercised jurisdiction in the two Canadas, he was sent to the important station of Montreal. There was no numerical augmentation that year in his charge. There was, however, an upward tendency in one other respect, as will be seen from the succeeding paragraphs.

34. Samuel Coate, we have seen, was the Presiding Elder over the four Circuits, which formed the Lower Canada District Quebec, Three Rivers, Montreal, and Ottawa. How he occupied his time, what was his own state and condition, and how the work prospered in general, and especially in two of the

Circuits over which he presided, will appear from the following letter, written when this Conference year was about half expired, addressed to the Rev. Joseph Benson, Wesleyan Missionary Secretary, London, England. We give it entire as every little item is valuable in giving the reader an idea of the times of which we write:—

"MONTREAL, Oct. 23, 1809.

35. "REV. AND DEAR SIR,—I received your's of the 22nd of March, and am happy to learn that you all enjoy your usual good health. For my own part I am not so well in health as when I wrote to you before. Some time in the summer past, I broke a blood-vessel, this has been followed by a great weakness and pain in my breast, and at length has brought on my old cough, which attended me in England. The doctors now forbid me preaching at all. It seems, however, hard for one who has the word of the Lord like fire in his bones, to refrain from speaking. Nevertheless, I have to acknowledge that I live far beneath my privilege, and do not enjoy that intercourse with the Supreme God that I might if I were faithful; yet God is kind and still condescends to be with me in a measure. I have lately been in the United States, and attended some very great Camp-meetings; one in the state of Delaware, on the ground belonging to the old Governor, Mr. Bassett; another near Salem, New Jersey; a third in the upper part of Jersey, near Trenton, and a fourth at Croton River, in the New York State; at all of which meetings the Divine presence was singularly manifested, and I think by what I felt and saw myself, as well as from what I have since heard from others, my poor labors were crowned with as great success at some of these meetings as ever they were at any time of my life before. At Salem it was said forty or fifty were awakened under one sermon, the greatest

part of whom joined the Society. This circumstance was a great comfort to me, for I have not been able to preach often. But I have not had any disposition to be exalted, but rather to give all the glory to Him from whom every good and perfect gift is derived, and who can make use of the feeblest instrument to effect his purposes of grace towards his intelligent creatures. The work is in a prosperous way, upon the whole, in the States. We are also coming forward considerably in this Province. Our chapel here (Montreal) is now about completed, and a very handsome one it is. We have every prospect of having it full of hearers. They are making some attempt at erecting a house at Quebec also, but I expect they will hardly have strength among themselves to effect it.

36. "My family are all well at present; but my little son died last winter. I would feel myself much gratified to receive a line from you by the bearer to inform me of the welfare of both you and your family, for I feel the warmest respect for you all. Adieu! from your unworthy, but affectionate friend and brother,

"SAMUEL COATE."

37. In the above letter we have an exemplification of what we said on an earlier page relative to Mr. Coate's zeal and power as a preacher. Preaching on, though enfeebled and spitting blood; and becoming the instrument of awakening *fifty souls* at one service. These labors also are prosecuted under domestic bereavement and sorrow. Further, Canadian Methodists, but especially those of our great commercial emporium, should lay up in their memories, that the first Montreal Chapel, for which Mr. Coate took up subscriptions in England, when he formed the acquaintance of Mr. Benson and other worthies, was completed in 1809, and that it was an elegant one. The true oneness of the original Methodist

bodies in Europe and America had not yet been disturbed in the least; and though the Methodists of England gave freely to a chapel in Canada, under the control of the American brethren, they did it with a feeling that the work was one and the same. That chapel stood in St. Joseph street, a little south of Notre Dame.

38. The Rev. Thomas Madden is appointed to the Ottawa Circuit, the only station in Mr. Coate's District remaining to be mentioned. Mr. M. had now travelled seven years, and resolved to ameliorate the toils of the itinerancy with the presence of a wife. During the winter of 1809 10, he paid his friends in the Bay Country a visit, and on his way back married Miss Mary, eldest daughter of David Brakenridge, Esquire, militia officer, magistrate, and local minister, near Brockville, whom we have already introduced to our readers. He was a man of substance and standing in the community, and his daughter had been used to every comfort and many refinements. Where did the itinerant have to take his bride? To share the hospitality of a kind and intelligent family, 'tis true, Mr. and Mrs. Hyatt, of East Settlement, near La Chute —but to a log house, in the loft of which they made their dormitory. The writer lodged in that house himself in after years, and he can aver it was homely enough. But this pious young couple had grace to endure these discomforts for the sake of Christ and his cause, and Mrs. M. often told us that she was never happier in her life than during the time that lowly domicile was her home.

39. Being genteel persons, and wishing perhaps to elevate the people's manners a little, they were regarded by some of the plainer sort as rather precise; but those who knew them best respected them the most; this included the kind family with whom they lived, who ever after spoke of their guests with rapture. This brother Hyatt was then a gifted exhorter,

and ultimately became a local preacher; and his wife was truly a mother in Israel. They moved, in 1833, to the Eastern Townships, leaving the neighborhood lonely after them. I think they have now both crossed the flood. The Ottawa Circuit had a small increase this year.

40. The only new laborer in the Upper Canada District was Joseph Lockwood, who, if we remember correctly what he told us, had travelled two years in the States—one under the Presiding Elder on Long Island, and the other under the Conference on the important Middletown and Hartford Circuits, with such celebrities as James M. Smith, Phineas Rice, and Reuben Hubbard. He was more than ordinarily well-educated, for that day, and a good argumentative preacher. He married one of the Palatine stock, a Miss Detlor, a most estimable lady, and remains in the country to this day. His first Circuit was Bay Quinte, on which the family of his future wife resided. But more of him anon.

41. We must hurry through the Circuits proper of this District. Cornwall is favored with the demonstrative Pattie, and has a small increase. Wm. Snow is "journeying to the South country," having crossed the St. Lawrence River to the Circuit of that name. He has a fair increase. Ninian Holmes is on the Augusta, where he is to be admired and spoken of for many years after. Their numbers are stationary. He had been at the previous Conference in New York city, where he scattered some of the "Canadian fire," as it was called, among the genteel Methodists there: so said Father Emory, an old leader of that day. Chandly Lambert must have exercised his tendency to discipline rather rigorously, for he returned less members than were returned to him. Modest Cephas Hulburt, on Smith's Creek, gains a quarter of a hundred more than were left him by the bustling Pattie.

42. John Reynolds has the Yonge Street Circuit as his first charge. He labors indefatigably, visiting from house to house even among the Quakers, who will allow him to pray, but will not kneel with him; and a little child who knelt, (it was predicted by an old Quaker preacher) was to become a Methodist! While here, on one occasion, he had a sharp trial, and a pleasant surprise. His Quarterly Meeting was appointed but the expected Presiding Elder did not come on Saturday; and he had to preach himself and preside in the "Quarterly Conference" as best he could. In the evening of that day he held the accustomed prayer-meeting, but no Presiding Elder. He hoped he would come on to the invariable Sunday-morning Love-feast; but no, he had to hold it by himself. While the people were speaking he cast many a wishful eye to the door, but in vain. At length the hour of preaching was so near he must look up a text, whether he can frame a sermon or not; but the Methodist preachers of that day, as he used to express it, were "minute men." While his eyes are occupied with the sacred page there is time for a stranger to enter unobserved. And just as his own eyes rest on the words "God who comforteth those that are cast down, comforted us by the coming of Titus," a stranger arose, not the Rev. Mr. Sawyer, but a younger and a bluff-looking man, who uttered the word "Love," in a full, clear, ringing voice. It is a voice unknown to Mr. Reynolds, but familiar to the people, and it sends a thrill of joy among them, while words of a similar character follow thick and fast from his lips. It is no other than the fervent Robert Perry, who had labored on the Circuit with great acceptability the year before, and whom the Presiding Elder has sent to supply his place for that time among his old friends. A sermon from Perry ensued and a lively time. It was needless to say, the anxious young pastor was greatly relieved and delighted. The above two incidents

were related to the author by Mr. R., and, to give a glimpse of the times, I have related them. Young Reynolds had about fifty increase in this Circuit by the end of the year, a large number considering the scattered population.

43. We have found no data whatever to illustrate the state of the work, or the doings of the laborers on (1) the Niagara Circuit, which enjoys the ministrations of the two strong men, Ryan and Perry; or (2) Ancaster, where Prindle succeeded Case, except that he made the acquaintance of his future wife, who, if we mistake not, was brought up within its boundaries; or (3) the Long Point is still supplied by the stable Whitehead. There was no numerical progress on the older Circuits, as a whole, during this year. But our principal subject, Mr. Case, who was appointed to the newly projected Mission of Detroit, which we have seen was intended to re-occupy the ground in Canada along the Thames and Lake Erie, once broken up by Nathan Bangs.

44. The subjoined letter, which will speak for itself, was written by Mr. Case, after the toils of this year (1809–10) were over, at his paternal home, four days before the New York Conference opened, which sat that year in Pittsfield, Massachusetts, and is the most complete account of our hero's labors during the year of which we are writing that can be furnished. It does not appear that he went to the previous Conference, at the beginning of the year; indeed, it is likely he did not; he had received full ministerial orders in 1808, and as he speaks in the letter of beginning his journey from Ancaster.

45. The letter referred to is addressed to Bishop Asbury, and is as follows:—"Chatham, N.Y., May 16, 1810. Rev. and Dear Sir,—As I may not have an opportunity, (through want of time, and the multiplicity of your business) personally

to converse with you, and as I am in duty bound to give you information of the progress of the Gospel by my ministry, I here send you an acoount of my mission to the Detroit country, the year past.

46. "According to your appointment, I set out from Ancaster to Detroit, the 22nd of June, but not without many fears, and a heavy burden of souls; for I greatly feared I had neither gifts nor graces for so important a charge, so that I waded through deep waters, as well as deep mire, the most of my journey, till I came to the English settlement on the River Thames, more than two hundred miles from Niagara, and near one hundred yet from Detroit, and proceeded to preach in different places as I passed along.

47. "Many were my fears, and great was my distress, not knowing what would be the event of my mission; for though I dreaded most of all the frowns of God, yet I somewhat feared the displeasure of my brethren, who, perhaps think of an unsuccessful Missionary too much as men are wont to think of a defeated general—he returns in disgrace.

48. "But the Lord greatly blessed my soul, and showed me in a dream, by an orchard in the bloom, that he would bless his Gospel, and that this 'wilderness should blossom as the rose.' From this I took courage. Many of the people received me very kindly, and after spending here a week on the river, and seeing some stout-hearted sinners weep under the word, I proceeded on through the French settlements, to Malden, where I again preached to a large and listening congregation. From thence to what is called the New Settlement, fifty miles below Detroit, on the north shore, and near the head of Lake Erie.

49. "This settlement is composed principally of people from the States, who, during the two last Revolutionary and

Indian wars, were employed with or taken by the Indians; and some of them are strangely cut and scarred with tomahawks and knives.

50. "This country, perhaps, is the most wicked and dissipated of any part of America. They have no preaching save the Roman Catholics, and some of the Church of England, whose priests, I understand, have frequently, after service, joined their congregations at dancing and playing at cards, which renders them very popular, especially in the higher circle. Their amusements are horse-racing, dancing, gambling, which, together with the destructive practice of excessive drinking, have prevented the prosperity of this country. The holy Sabbath has no preference over any other day, except that they make choice of it as a day of wicked amusements, visiting in parties, often dancing, hunting, fishing, &c. For drunkenness and fornication I suppose no place is more noted; and that with the savages, which are very common on the Indian lines, have made a strange and motley mixture here among their offspring. Many of the people know little of the Bible, having never learned to read. And some of these who can read have had no Bible in their families; nor did they think they needed any, for some have openly blasphemed the name of the Lord Jesus, and spoke of the Virgin Mary in a manner too shocking to repeat.

51. "When you consider that I came alone into this almost savage land, two hundred miles from my brethren, and among a people, not one of whom I had ever seen before, and had not a friend, save one, with whom I could converse freely on the subject of experimental religion, you may guess what were my feelings. It was soon told me that there were some who would not hesitate in taking my life if they could do it without being detected. Some of the magistrates forbade the

people to suffer meetings to be held in their houses, on pain of a very heavy fine; and one rough fellow came to our meeting with a rope, declaring he would hang me if I did not preach to suit him. All this tended to humble me as a little child, and I fled with all my soul to my Heavenly Father for protection, and for His blessing on His word. You may suppose if I had any zeal for the cause of Christ at this time it would be roused into action. And so it was, for I felt my soul all in a flame, and the power of my great commission to rest upon me. And I loved the souls of all men, and could weep for them, yet, in the discharge of my duty, I neither feared men nor devils. I can truly say, that every opposition I met with, whether from Satan or from men, tended only to inflame my zeal for the glory of God and the salvation of souls; and I could freely have gone to prison for the name of the Lord Jesus. And as the most alarming subjects were impressed upon my own mind, I endeavored to impress them on the minds of my hearers, with all my might, in the name and authority of Jesus Christ; not only exhorting them, but even commanding, in His great name, to awake, to repent, and turn to God.

52. "I would not be understood that all the people were of the above description, for there was here and there a sound mind, especially in the lower settlement, who received me with a truly christian affection. They had been 'waiting for the consolation of Israel' for many years; they began to awake and trim their lamps, when, five years ago, Brother Bangs sounded an alarm among them; and would no doubt have been shining lights had the mission been continued; but being left without help, they were soon discouraged, and have since stood rather as 'dark lanthorns' than as 'shining lights.' The first sermon I preached in this place was attended with almost a general weeping; the second produced among

some of the wil lest of them a visible alteration. They began to hang around, as if loath to leave the place; and, accounting me no longer their enemy, appeared to wish for an opportunity to speak with me, which I embraced, and spoke to them one by one. After meeting, they were seen at a little distance leaning against the fences, and silently pondering on the things they had heard; while flowing tears discovered the disquietude of their souls, and they bore in their countenances apprehensions of their danger of eternal death.

53. "While they mourned, I rejoiced, and pursued them by exhortation and prayer with redoubled zeal and courage; and the Lord Jesus, in his mighty Spirit's power, was present at every meeting, so that a general inquiry, 'What shall I do to be saved?' was heard almost through the settlement for about fifteen miles. 'Glory to God in the highest!'

54. "I had now formed my plan of attending this settlement and that on the River Thames, once in two weeks; but because the work appeared the most general and powerful in the New Settlement, I gave them the more of my time and labor; and as the concern increased, I went to their own houses, and in their fields conversed and prayed with them. I appointed also prayer meetings and preaching frequently. And now, houses formerly devoted to carnal sports, became places for the worship of God in prayer and praise.

55. "Dear Sir, you would have been truly delighted to see this people, without being previously instructed, or having ever been in any revival, fall into the very same spirit and manner of the revivals in the States and elsewhere, crying amain for mercy, even as they went along their road home; while some did the same in the barns, and others in the woods, till the groves rang again with the cries of penitents, and soon with the joyful notes of glory and praise to Jesus Christ for his redeeming love.

56. "As soon as the revival began, I thought it best to form them into societies, and that the people might be instructed in every part of our economy, I publicly read and explained to them our form of discipline. And as we have suffered in many places by being too remiss in our attention to the rules respecting Class-meetings and Love-feasts, and as some have been offended when they have been debarred these privileges, I informed them in particular what privileges they were to expect as a congregation. Then, what particularly belonged to the society, which the others must not expect to enjoy. I then joined thirteen into society, which, in about nine weeks, increased to more than thirty, about half of whom professed to have found the God of pardoning love. By this time, by reason of the almost universal attention of the people to meetings, and the visible alteration of some of the most profligate characters in the country, our public enemies ceased their opposition.

57. "I had thought to have visited Detroit immediately on my first coming into the country; but, by reason of the revival, my whole attention was necessary on the Canada shore, so that I did not visit that town till, I think, about the last of September.

58. "Our Lord has instructed us, that into whatsoever place we enter, we are to inquire who in it are worthy; but as I could not understand that there were any serious persons in the town, and as I knew of none more worthy than the rulers ought to be, I immediately went to the governor, and having introduced myself to him as a minister of the Gospel, I requested the privilege of the Council House to hold meetings in. He appeared very friendly, and used me as a Christian minister, and ordered the Council House to be prepared for meeting, where I preached to crowded and listening congrega-

tions during the time I staid in that country. As yet there is no society formed in this territory, (Michigan, Detroit being the principal town) though some few were brought under awakening, and three or four had found peace in believing, and expect to join in society when a minister shall again be sent among them.

59. "In the settlement on the River Thames a gradual revival has been kindled, though the subjects of it are scattered throughout the whole extent of thirty miles. We have a society there of about ten, most of whom have found peace in the Lord; and there are many more throughout the settlement who are under deep convictions. We have also a small society in the village of Malden, and two societies in the New Settlement, (in the front of Colchester and Gosfield, most likely); 'in all seventy-eight members, (three of whom were Roman Catholics) and about forty praying families. Whereas, when I came into the country, there was here and there one who once had some religion, but not one praying family that I knew of, in all that part. Among the young converts, I think there are some who are as clear in their experience, and as deep in real, meek, and humble purity, for the time, as any I have seen in any place where I have ever travelled.

60. "When I came away, the work was still spreading. Except in a few instances, the whole progress is gradual, and but little of that wild and boisterous spirit, which is sometimes seen in real revivals of true religion. There are some instances of persons falling down," (then a very common occurrence in other places) "but these are few. Some of these people had never heard a sermon before; and one young woman, on hearing the name of the Lord Jesus proclaimed, believed with all her heart the first sermon, and now gives glory to God for his great salvation.

61. "The plan of the Circuit on the Canada shore will be pursued in an irregular route of two hundred and forty miles, and twelve regular appointments, which may be performed in two weeks. I think another preacher will be necessary on the Detroit side, who may also give some assistance to the preacher on the Canada part; and two active young men will no doubt receive their yearly allowance from the people, who, in general, are very liberal.

62. "My expense in the Mission was about thirty dollars, which I have received, together with my salary, (eighty dollars,) for the year; besides this, I left ten dollars on the Circuit for another preacher; and have brought some assistance also to the General Conference.

63. "Dear Sir, I must humbly and earnestly request that ministers may be sent into that new work, who may be depended on for stability and faithfulness. There will be opposition, no doubt; you know the anti Christian spirit of the Roman Catholics, who, in dark design, will seek to destroy this little plant, which, as yet, is but young and tender. It will be necessary, therefore, for preachers, in that part especially, to be active, prudent, and zealous, lest the flower in their hands should wither and die.

64. "I know, to engage in such a mission must be a sacrifice for any man; but what good, what honor, yea, what grace have we ever attained to, for which we have not made some sacrifices? I know, also, that God will more than repay us for all that we can suffer in his cause. I never felt as I did last year, when I left all behind, and was a stranger in a savage land. My life was many times exposed to, and surrounded with enemies, and worn down with toil. But, glory to God, I never felt such support before, either in body or in soul! Often I could have given up my life for Jesus' sake and

the salvation of precious souls. Sometimes, when I have rode twenty miles, and preached twice or three times, I have felt but little wearied; and often was so happy in my Saviour's love, that I wanted neither to eat nor sleep. At other seasons, when far from any inhabitants, while reflecting on my condition, my soul has been so happy in prospect of future glory, when I should meet those new-born souls, together with all my faithful brethren, that I could not hold my peace, but glorified God aloud that I was counted worthy to suffer, and to do something in the cause of my Heavenly Master.

65. "I have thought it might be proper to send young brother H——" (Was it N. Holmes who was appointed the next year? Most likely.) "and if it be judged proper, I am willing to go another year. But this I leave to the wisdom the Lord shall give to direct you in this and in all other matters for the good of his Church. In the meantime, farewell. I remain your affectionate and obedient son in the Gospel of Christ.

"WILLIAM CASE."

66. The revival described in the above letter was a real and permanent work of God. The subjects remained the steadfast friends of Methodism, in its central organization generally, to their dying day. In the winter of 1848-9, the writer took a tour through those parts, and formed the acquaintance of several gray-haired office-bearers in the Church, who claimed to be Mr. Case's spiritual children. Two of these, Messrs. Joseph Wigle and Joseph Malott -the one, we should think, of German origin, and the other of French—have gone to their reward recently; and as they now belong to history we subjoin their brief but elegant obituaries from the pen of the Rev. Mr. Cleworth:—"Died, in the Gosfield Circuit Joseph Wigle, an old veteran of the cross, who passed to his

reward on the 23rd of July, 1864. Soon after I came to the Circuit I was informed of his sickness, and visited him. He was very ill, but cheerful and happy. There was a frankness and heartiness about him that challenged attention and commanded esteem. His complaint—congestion of the lungs—restrained his conversational powers. He was one of the early trophies of grace gathered in by the pioneers of Methodism along the shores of Lake Erie. He believed and held fast his hope to the end. For nearly fifty years he had been telling to others the story of the cross. He had traversed the wilderness day and night, enduring much to preach Christ, and enduring joyfully. Now the end was approaching. The religion he loved to preach sustained him gloriously in death. Not long before he died, he said to me, 'If I have any desire to remain here, it is only that I may preach Christ more faithfully than ever.' Thus he died, glorying in the cross, in the 73rd year of his age.

67. "JOSEPH MALOTT, another spiritual veteran, who, in in concert with Brother Joseph Wigle, opened several new appointments of our Church, in her early career, through the Township of Essex. Bro. Malott was a good man, fearing God above many, and doing his will with a ready mind. He was a punctual, constant, and catholic member of the Church. He was converted at the age of seventeen, and persevered to old age in the life of faith. The psalm of his days was, 'O how I love thy law; it is my meditation all the day.' This was evident in his expositions of the Word, which were lucid, pointed, and practical. God made him a blessing to many by making him the friend of all. He was eminent in liberality, tender in affection, and cheerful in disposition. His conversation was instructive and pleasing. He lost no opportunities of doing good. His hands were hard with honest toil, but his heart was tender with the sympathies of Christ.

For many years an affection of the lachrymal gland gave him much annoyance. It resulted latterly in a cancerous sore, working in the eye and nostril towards the brain. His sufferings were intense, but the Lord was with him. The power of his Saviour rested upon him, and death was shorn of his terrors. Yet the closing scene was not devoid of conflict. He mourned betimes that he had not such lively sense of the Divine presence. This was the trial of his faith. Still trusting, it was made perfect. The shadows fled, the sun came out, and bright buds of promise shed their beauty over the spring-tide of the soul. As he neared the close, he said to me, 'What a marvel! Did you ever know the like? There is a passage for me through the gates of death, and a passage for me through the gates of heaven.' After singing the doxology, at his request, he raised his hands in rapture, and said, 'That connects the Church on earth with the Church in heaven. Oh for all the power of love divine! God is good! I love Him! I have not served him for naught. Tell my brethren to be faithful unto death.' On the 20th of January his warfare was accomplished. The cross was exchanged for the crown. His age was 75 years." These brethren, as the reader will have perceived, were Local Preachers.

68. Mr. Case, by the results of his mission to the Thames country, proved himself the right man in the right place, justifying the Bishop's judgment in the choice he made of a pioneer, and the safety of his oft-repated maxim, to "confide in young men," as having their character to establish, and as therefore being the more circumspect and cautious as well as zealous and active. Let our present young preachers only think of a minister travelling on horseback two hundred miles to reach the nearest part of his field of labor, under a broiling summer's sun, in that flat muddy region, in the then state of the

roads, or rather in the then almost total destitution of roads in the country, which characterized the very year when the country between the head of the Bay of Quinte and York was favored for the first time with a regular road, by the fulfillment of Mr. Danforth's contract, who thus gave name to the thoroughfare he opened! Think of his going where there were no societies, with no "Missionary Appropriation," and of his raising his support, small though it was, taking a sum to the Conference in the shape of "the fifth collection," which was applied to superannuated and destitute brethren; of his thoughtfully leaving ten dollars to meet the wants of his newly arrived successor; and of his leaving a society of seventy-eight members as the fruits of the first short year's labors in a new place! The example is inspiring. No wonder the discerning Asbury was about to entrust him with a still more responsible post. We shall hereafter find that Peter Covenhoven, then an exhorter, assisted Case in promoting the above revival.

69. We have only the two isolated Circuits of the eastern townships of Lower Canada to consider, in order to complete this, the year and the period of which we are writing. These are Dunham and Stanstead, which severally have Lansford Whiting and Squire Streeter for their preachers. Who were they, and what did they effect on their respective Circuits? This is a hard question to answer, at this distant time, with the data at our command. Neither of them were in full ministerial orders; but they were both successful in augmenting the membership each in his own Circuit. Dunham, under Whiting, went up from two hundred and sixty two, to three hundred and nineteen, an increase of fifty-seven; and Stanstead, under Streeter, from one hundred and five, to one hundred and twenty-nine, an increase of fourteen. But our

researches, in striving to make out whence the brethren came, what were their character as preachers, or what became of them, after leaving Canada, have been so unsatisfactory that we gave it up without furnishing what little detail we might have given. We have since found they were medium preachers.

70. The net gain for the year, exclusive of Dunham and Stanstead, was two hundred and fifty-five, and the total membership on Canadian soil, or excluding the St. Lawrence and taking in Dunham and Stanstead, was *three thousand one hundred and seventy-seven.* Thus do we wind up the period of Case's second sojourn in Canada

BOOK SIXTH.

CASE, OUT OF CANADA FOR THE LAST TIME, AND THE TRIALS OF THAT PERIOD.

1. This Book comprises a period of five years. It begins with a new distribution of the work for Canada. The previous year the two Canada Districts stood in connection with the New York Conference; this year only the Lower Canada District remained in immediate relationship to that body. This year a new Annual Conference is organized, with which the Upper Canada District is henceforth to stand associated till there is an Annual Conference created, bearing the name of Canada. The new Conference was called Genesee.

2. We give the reasons for its organization, and the manner in which it was effected, from the pen of the Rev. Dr. G. Peck, long a member of that body:—"This year," (1810) says he, "is distinguished by the *organization of the Genesee Conference.* Bishop Asbury had for some time regarded the western part of the State of New York as a promising field for Methodism, and the centre of a prospective Conference. From 1796 to 1812, the Bishops had 'authority to appoint other Yearly Conferences, if a sufficient number of new Circuits be anywhere found for that purpose.' It was in the exercise of this discretion that Bishops Asbury and McKendree had appointed the Genesee Conference. The work had so extended in the northern part of Pennsylvania, the western part of New York, and in the two provinces of Canada, that a new Conference, which would make the eighth, was now loudly

called for. The preachers were obliged to go from the shores of Lake Erie, and from Canada to Philadelphia, on horseback to Conference. This Conference holding its sessions in March or April, the roads were of course nearly impassable, and the preachers necessarily kept from their Circuits for a long time. These circumstances made it necessary that some relief should be sought, and the means of relief were wisely judged of by the Bishops.

3. "The measure, however, was severely criticised. It was censured as harsh and tyrannical; it being assumed that a handful of men were separated from the cities, and almost from the blessings of civilized society, and that they were left to suffer and to starve without the means of relief. The objectors had very inadequate ideas of the resources of the country covered by the new Conference, and the rapidity with which an intelligent population was crowding in from almost all parts of the world. Our pioneer Bishop, however, understood the question well, much better than those who considered themselves competent critics of his proceedings.

4. "The Conference assembled at Lyons, in an old storehouse lately occupied as a corn-barn, belonging to Judge Dorsey, on the 20th of July. In his journal the Bishop briefly says: 'Wednesday, I arrived this evening at Daniel Dorsey's; Friday, Conference began to-day; Sabbath, 22nd, preached at the encampment; Wednesday, Conference ended; great order and dispatch in business; stationed sixty-three preachers.'"

5. A Bishop and Ecclesiastics who did not scorn to meet in a corn barn, and who carried on a Camp meeting coincidently with the dispatch "of business," were surely the men to evangelize a new country. How we should like to give a portraiture of each of the men in that primitive assembly! As it is, we

have the characteristic features in a few bold strokes of several of those who were there, or who a few years after were members of that body, from the "Poet's Prose" of the Rev. Charles Giles, who was one of that band of heroic men, which we here reproduce. "James Kelsey was one among the number, a zealous, warm-hearted pioneer, who has since been called away to the pilgrim's rest in Abraham's bosom. Abner Case was another; a social friend indeed, renowned for goodness, who talked truth into the hearts of the people so pathetically that they could not refrain from weeping. Zenas Jones and Ira Fairbank, courageous as lions, persevering and laborious as bees. Chandley Lambert was there, a soldier of the cross, famous for order and methodistical things, who was so strict, and stood so straightly while administering discipline, that the enemies of strictness said, tauntingly, he leaned over backward. Seth Mattison, a shining star in the constellation, with his sympathizing spirit and poetic imagination, ready to pour consolation into the heart. Goodwin Stoddan was also among them, a staunch advocate for truth, fearless as David, who drove on like Jehu. Nathan B. Dodson was a brother indeed, diligent and watchful, who fed the sheep in the wilderness. Isaac Puffer was there also, plain in style and manner, moving like a telegraph, with much of the Bible in memory, which flowed with chapter and verse from his tongue like electricity, producing shocks and commotions among the conflicting creeds. And there was George Garry, also a faithful friend, cautious and deliberate, with a head full of thoughts and a tongue to tell them." These men had received by the force of circumstances, not only the very best qualification for their particular work, but really a very large amount of true cultivation. Some of them, no doubt, would sometimes mistake bombast for elevation. One of the number, whom we do not

name, who lived long enough to learn simplicity, once referred to his weakness of body in the following terms :—"I have a physical evil in my organic structure; I must, therefore, avoid prolixity, and study compenderosity."

6. Everything relative to the doings of this Conference is interesting, therefore the following peep behind the scenes furnished us by the Rev. Dr. G. Peck, we are sure, will be perused with avidity:—"The original journal" says Dr. P. is before us with the following title page: "JOURNAL OF THE GENESEE CONFERENCE which met in session at Captain Dorsey's, at Lyon's Town, State of New York, July 20th, one thousand eight hundred and ten. At which Francis Asbury and Wm. McKendry presided." Both Bishops, it seems, were present.

7. The first record is as follows :—"Friday, 9 o'clock, a.m., July 20th, 1810. According to an appointment of Francis Asbury and Wm. McKendry, Bishops of the Methodist Episcopal Church in America, the Genesee Conference, composed of the Susquehannah, Cayuga, Upper and Lower Canada Districts, met in session at Captain Dorsey's in Lyon's Town, State of New York. A majority of the members being present Wm. McKendry took the chair and proceeded to business." From this entry it appears that the members of the Lower Canada District were there as well as the Upper Canada preachers, but they were remanded to the New York Conference with which they were to stand connected for a few years longer. But we allow Dr. Peck to resume.

8. "An old rule of the discipline prohibited a travelling preacher from publishing anything without first obtaining leave of his Conference. Under this rule the Genesee Conference at its first session, provided a weighty committee,

composed of nine members, five from the United States and four from Canada, to examine all compositions prepared by any of its members for publication, and that these compositions shall or shall not be published, according to the resolution of the committee."

9. "To make the church entirely safe, it was on a subsequent day resolved that the committee 'shall not, without the concurrence of four-fifths of its members in the States, and three-fourths in Canada, permit any publication to be made.'" This did the whole thing up strong. If scribblers had been as numerous in those days as they are at the present, the committee of censors would have been taxed with an onerous duty; but writers among the travelling preachers were then few and far between. Then Methodist Preachers kept themselves to preaching and prayer. These duties, with long rides and a little necessary reading, used up their time. When we had no periodicals with which to communicate with the public, if the preachers had been disposed to write, a new publication of any sort, by a Methodist preacher, was a strange thing. Still, the press must be guarded. The whole thing now seems little less than ludicrous; but those were days of simplicity, of caution, and of timidity. This committee was kept up from year to year, until the rule was abolished in 1824, but never had anything to do. Then the General Conference placed this subject on its true basis by the following rule,—'Any travelling preacher who may publish any work or book of his own, shall do it at his own responsibility, and he shall be answerable to the Conference for any obnoxious matter or doctrine contained.'

10. "The Genesee Conference was called by the bishops in the interval of the General Conference, but the institution

of the new Conference was not a finality. The act was subject to be re-considered by the General Conference. and the bishops, it would seem, considered it important to fortify themselves against the charge of rash and arbitrary administration in the case, by an act of the Conference itself, which should set forth the grounds of the proceeding. A committee of three was appointed "to prepare a resolution expressive of the opinion of this Conference relative to its institution by Bishops Asbury and McKendry." The report of the committee was an argumentative document, but contains nothing more than we have already presented upon the subject.

11. At this Conference twelve preachers were received on trial, one of whom, Peter Covenhoven, was certainly a Canadian; and another, Edward Cooper, a native of Ireland, not long out, and as he received his first appointment to Canada, was most likely recommended therefrom. Ten were received into full connexion and ordained deacons, one of whom was a Canadian by birth, as also two others, who spent the rest of their days in the Province. These three men were, Daniel Freeman, Joseph Lockwood, and John Reynolds. Six preachers connected with the Genesee Conference located, two of whom, Cephas Hulburt and Joseph Sawyer, had laboured in Canada. Hulbert probably settled in the States, and we lose sight of him. Sawyer settled in Canada, on the banks of the St. Lawrence, and will often come into view. Besides the above, the renowned Samuel Coate is returned among the located of the New York Conference. He settled in business in the city of Montreal, as a merchant, wholesale and retail. He will come up in a future paragraph.

12. The appointments for Canada were as follow:

LOWER CANADA DISTRICT.

Joseph Samson, *Presiding Elder.*

Quebec, James Mitchel.
Three Rivers, Joseph Samson.
Montreal, Joseph Scull.
Ottawa, Thomas Madden.
St. Francis River, Robert Hibbard.
Dunham, (Ashgrove District) Heman Garlick, Timothy Minor.
Stanstead, (New England Conference) David Kilborn.

UPPER CANADA DISTRICT.

Henry Ryan, *Presiding Elder.*

Cornwall, Bila Smith.
St. Lawrence, Edward Cooper.
Augusta, Elias Pattie.
Bay of Quinte, Thos. Whitehead, P. Covenhoven.
Smith's Creek, John Reynolds.
Yonge Street, Joseph Lockwood.
Ancaster, Daniel Freeman.
Niagara, Andrew Prindle, Joseph Gatchel.
Long Point, Robert Perry.
Detroit, Ninian Holmes.

13. Beside those located, we lose sight of several of the last year's names, such as George McCracken, William Snow, Chandly Lambert, and our principal subject, Wm. Case. McCracken, after all possible research, we cannot further trace; neither among the effective, supernumeraries, superannuated, located, expelled, or dead, and speculation is vain. We must, therefore, leave him till the Lord "writeth up the people." As Snow and Lambert never either of them

received another appointment in Canada, and as they will not again mingle with the current of our history, they shall each be followed to the close of his career.

14. The career of Mr. Snow may be disposed of in a few lines, although we have no evidence that he is yet dead; for the last published Minutes to which we have access, the one for 1861, represents him a superannuated preacher in connection with the East Genesee Conference. Mr. S. never rose higher than the status of an ordinary Circuit Preacher; he was never a Presiding Elder, or filled any public office of a character to bring him much into notice. He pursued the noiseless tenor of his way in such rural circuits as Herkimer, Black River, Lyons, Ontario, Bloomfield, Seneca, Genesee, Prattsburg, for fourteen years longer, usually in charge, but never stopping more than one year at a time, although he received several times a second appointment to a former charge, after an interval, whence we infer that he was very much of an itinerant, fond of moving, or that he had not ability to give variety for more than a year at a time.

15. In 1824 he located, in which relation he continued till 1831. He then resumed the itinerant work, and was stationed at Ovid, where he remained two years, at the end of which period, namely, in 1833, he received a superannuated relation, in which he remained, down to our last advices. His retired residence placed him within the East Genesee Conference, on whose roll his name is to be looked for by those interested in the fate of the once Canadian pioneer.

16. Perhaps no particular interest would be served by tracing Chandley Lambert through the appointments which he filled while he remained effective, but we may barely say

that they seem to have been of a higher class than those occupied by him whose history we have just closed. His career, character, and Conference relationships will be learned from the official report at his death in the Minutes of the Black River Conference for 1845, which we here present.

17. "CHANDLEY LAMBERT, was born in Alford, Mass., March 27, 1781, of Methodist parents. Though he possessed not the advantages of a thorough classical training, yet his education was sufficiently literary to give his mind a studious cast, and sufficiently moral to sanctify his thirst for knowledge. From early youth to manhood, previous to his conversion, he delighted much in reading the Bible, and frequently attended to secret prayer. While engaged in school teaching, in Lansingburg, in 1804, through the instrumentality of Rev. Laban Clark and Rev. Martin Ruter, he was induced to seek religion with all his heart, which resulted in the undoubted conversion of his soul. In 1808 he joined the Genesee Conference. On the division of the Genessee Conference, he fell into the Oneida Conference; and on the division of the Oneida, he fell into the Black River Conference, where he remained till his death. His slender constitution was but ill adapted to the exposures and fatigues of a Methodist Preacher, at a period when the pecuniary and numerical strength of our church were alike feeble, the country new, Circuits large, and conveniences rare; still he labored with efficiency for some twenty years, when his name was returned on the superannuated list, where it has since remained. Our excellent brother was not free from trials in the latter part of his life. He was not rich in this world's goods; consequently the limited allowance of a superannuated preacher being so inadequate to meet the wants of

his family, it subjected him to afflictions, which tried his soul, at a period when the infirmities of life seek a release from the oppressive cares of life; but out of all the Lord delivered him. Few men have evinced a stronger and more uniform attachment to the M. E. Church than the deceased: few have possessed such uniform zeal to promote holiness in the membership. It would seem to one not acquainted with his peculiarities, that he observed the law with the scrupulousness of a legalist. If he did, it was not to merit salvation, but to be able to walk more consistently with the gracious state into which he had been introduced by faith in the blood of Christ. His hope was abiding to the last. The fatal disease which released his spirit was an epidemic; but three short days of sickness brought the weary wheels of life to a solemn pause. When asked if all was well, he calmly replied, 'I know nothing to the contrary.' Again, touching his realization of the divine presence, he was asked, 'Is that Jesus whom you have preached to others now your comfort in this last conflict?' To which he replied, 'It is the same Jesus whom I have preached to others.' Soon after, the flickering lamp of life was extinguished. He died March 16, 1845, aged 64." It is pitiful to contemplate a faithful laborer, in age and feebleness, agonized by the pressure of want and embarrassment, a spectacle unhappily not confined to that day. "Great is their reward in heaven."

18. But what of our beloved Case? He has neither died nor deserted his colors, nor is he degraded or disgraced, but promoted, not to a better salary, for that in his new situation is sure to be more or less deficient, but to greater toils and responsibilities. Asbury is a discerning man, he can see at a glance who are prudent and yet pushing, and who possess administrative talent, the ability to manage men. But there is

anotner requirement, his Presiding Elders, as the District pioneers must, if possible, be unencumbered with the cares of a family; therefore, where batchelors have the other needed qualifications, they are preferred. Who shall be the Presiding Elders of the new bush Conference? Case is thought worthy to be one of the three. His five years in the itinerancy have purchased for him a good degree, and although a young man of thirty, he is put in charge of the Cayuga District, which covers the whole of New York, from Black River and Cayuga Circuits, which extended from its eastern boundary to the state line on the west, comprising the oversight of such celebrities as Ebenezer White, Chas. Giles, Seth Mattison, Jonathan Huestis, Joseph Willis, Gideon Knowlton, Asa Cummings, James Kelsey, Elijah Batchelor, and last, but not least, Anning Owen, the apostle of Wyoming. Besides these and several others, he had also in his district no less than three of his late Canadian compeers, namely, Bishop, Snow, and Lambert. We are unable to give many incidents of his labors on this district for the year in question, only we observe that God blessed the united efforts of the Presiding Elder and his Preachers to the ingathering of five hundred and eighty-nine souls, net increase.

19. We must now give our special attention to the field vacated by Mr. Case, Upper and Lower Canada. We commence with the latter. Let us first follow its late Presiding Elder, the Rev. Samuel Coate, into retirement. We have seen him settled in a partnership business in the city of Montreal. The following letter from him to the Rev. Joseph Benson, London, will account for his withdrawing from the active work, and reveal his yearnings still toward it; while it also will give some insight into the state of Methodism in the city in which he lived. Furthermore, it is interesting as recording the happy deaths of two of the first Upper Canada Methodists, Mrs. Dul-

mage and Mr. Peter Browse, the father of the late George and Michael Browse, Esqs., of Matilda, and of the devoted Mr. Wm. Browse, who still survives :—

"MONTREAL, Dec. 11th, 1810.

20. "REV. AND DEAR SIR,—I thank my gracious benefactor that I am yet alive, and that my little family are in good health. My old cough has returned upon me, within the space of six weeks past, which I had been entirely free from till then, ever since my Southern voyage last winter. God only knows whether I shall ever recover from it or not, though I expect I never shall, unless I should take another voyage, which I do not feel a disposition to do at present. However, I am not anxious about living long; my main desire is to live well, and that I may be prepared to meet my change when it comes. I can but lament that in years past I have been too lukewarm and unprofitable. I now discover that I must be holy, and my determination is not to stop short of that desirable point. I am infinitely obliged to my God and his Christ. So that if I were to withdraw from him my unreserved heart, I should be chargeable with the greatest ingratitude. Blessed be his name, that although he is high above the heavens and his glory extends to the utmost bounds of the creation, yet he is so condescending as to notice and to fix his love upon such a vile insect as me; and now since the renewal of my covenant with him, oft-times cheers up my heart, as with new wine. Since my entrance upon business in this place I have been very much torn by conflicting passions, and tossed upon the cruel waves of perturbation; for when I gave up the travelling connexion, and consequently ceased to devote myself wholly to the ministry, I was like a river when diverted from its proper channel, spreading over a wide space, running

in different courses, and settling at length into a marsh of stagnant waters. My mind has been left to float from object to object, to be sorely buffetted by my own imagination, till at last trying to content myself in that state, and to give up further thoughts of being useful to mankind, when the voice of God awakened me from my dream, and showed me (more than ever) that this is not my resting place, and that as long as I am a sojourner here, I must be trying to do something for the salvation of others, as well as of myself.

21. "Be assured, my dear sir, I would not have left the travelling connexion, if I had considered myself able to fill any situation that might have been given me; and there was no provision made in any other way for my family. I would earnestly advise all Ministers of the Word, as they value their own happiness, as well as the dispensation of the gospel, which has been committed unto them, never to lay down their spiritual weapons, to immerse themselves in secular affairs; but live in want while they have strength to devote themselves wholly to the ministry, rather than live in worldly affluence, and have their minds continually harrassed with perplexing cares. I admire the beautiful order that is observed in the travelling connexion in England. I would fain be one among you if I might be received, and family circumstances would admit. But I intend, by the grace of God, faithfully to fulfil all the worldly obligations that are upon me, and I trust in God to open my way, and to make my duty plain before me.

22. "We have occupied our chapel now for about a year past. It is a very handsome building." [It was built of stone and stood in St. Joseph Street, east of where the great French Church now stands.] "Our prospect seems to be brightening in the society, and the congregations, especially at nights, are

large and attentive. In the course of the last winter, previous to my Southern voyage, I had occasion to visit Upper Canada, and when I went to the house of my father-in-law, I found my dear old mother just on the verge of another world, and in two or three days after my arrival, she closed this mortal scene. I think I hardly ever witnessed a more triumphant death. When I came to her first she was overjoyed, not having seen me for a long time before. Soon after this she called for all her children to come to her bedside, and exhorted all that were present in the most affecting manner to prepare to meet her at the right hand of God. She told them that now their mother was sure of entering into heaven, and that, if they had any dseire to be with her, they must never rest till their peace was made with God. "Oh!" said she, "how often I have prayed for you, when none knew of it but God and myself. How often have I shed tears on your account," &c.

23. "She sent messages to all her absent children, as from their dying mother, admonishing them to prepare to meet God. Among the rest she sent a very affecting message by me to my companion, to stir her up to more faithfulness. After this she cried out, 'Come, Lord Jesus, come quickly, how long do thy chariot wheels delay!' She often said when she was able to speak, 'I used to think it would be a dreadful thing to die, but now I bless God that I see no terrors in death at all. I have no more doubt of entering into heaven than I have of my being.' At last, when death was just hurrying her out of her decayed mansion, my father-in-law went down upon his kness to commend her soul into the hands of God. He expressed all the tenderness of a kind husband, and, at the same time, all the resignation of aChristian. Thus, she that was a sister of the first Methodist who ever received meetings into his house in the city of New York, (Philip

Embury,) or in America, and that was one of the first and most faithful of our society in Upper Canada, after a long life of exemplary piety, finished her course in peace.

24. "I shall now communicate to you an account of the happy death of a worthy brother in Christ, with whom I was particularly acquainted in Upper Canada, who was also one of the elder members of the Province. His name was Peter Browse. The summer before last, he went to Quebec, and by the great fatigues he had to undergo in rafting of timber, he caught a violent cold, which threw him into a quick consumption. On his way homeward he passed through Montreal, and appeared very far gone in his complaint. However, he reached his family, and lay sick for some weeks, manifesting all the time the greatest confidence in God, till the next Quarterly Meeting held in that place. As a great many used formerly to lodge at his house, upon such occasions, by his request, they had a prayer-meeting in the room where he was lying. His own accounts stood so well settled with his heavenly Father, that he left off caring so much for himself, but was now wholly absorbed with anxious concern for the souls of his family, particularly his two sons who had just arrived at the age of manhood," (these were George and Peter,) "and were entering upon the busy stage of life."

25. "He prayed incessantly that they might be converted before his departure; and he begged of the brethren to remember them at the throne of grace, that he might have the unspeakable happiness of seeing their change before he went hence to be no more seen. In answer to his earnest prayers, and the vehement desires of the brethren ascending up to God together, these two young men were both brought under conviction for sin, and began to cry bitterly for mercy. At

this the heart of our good friend was very much rejoiced, as he considertd this an earnest of their conversion. It was not long till one of them found peace with God, and in a little while afterwards the other. They then came to his bed and embraced their dying father, whose soul at this was raised in holy triumph. He had now reached that desirable point when the last rapturous discoveries are made to the souls of dying saints. Being swelled up in ecstacies, he clapped his hands together, and cried out, 'Now, lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation:' and thus while floods of tears were flowing from all around, proceeding from mingled joy and grief in the spectators, his happy soul fled from it's prison of corruption into the palace of God, to attend around his throne. It was in this worthy man's house where my companion in tribulation first obtained the knowledge of salvation by the remission of her sins. It was at his house, also, that the first great work of God in the Province of Canada broke out, of which there was a long account in the second volume of the 'Methodist Magazine' in America. He has left such an example of piety behind him that will not soon be forgotten by his acquaintances. I am your's, affectionately, S. COATE."

26. If we might be permitted to diverge slightly from, and also to anticipate the current of history, we might say the sainted man, of whose demise we have just read an account from the pen of Mr. Coate, and who was one of the first converts, along with his brothers Joseph and Nicholas, under Losee; whose house was the hallowed spot where the soul-converting Saturday-night Quarterly-prayer-meetings were wont to be held, at one of which Mrs. Coate, in girlhood, was converted, had the whole of his nine children dedicated to

God in infancy, the register of whose births and baptisms is carefully preserved in the veritable Oswegotchie Baptismal Circuit Register, now before the writer. His widow married a widowed neighbor, the venerable John Van Camp, who was also one of the first Matilda converts. Of Peter Browse's children we may say that all but poor John, who was killed in boyhood by a tree he was chopping, became and continued stedfast members of their father's church. Peter, who, we believe, is still alive, never diverged from the path from the hour of his conversion. Merchandize cooled George's heart till the great revival in 1822, when he was restored, and became a life long steward of the Church. All the rest of the family but William, who was absent in Prescott, were converted in the same revival. Michael lived and died a fervent Class leader. Frederick passed through the icy waters of the Nation River to his final rest. William, converted a little later, survives as a lively Local Preacher. Rachael became the pious wife of good Mr. Shaver. Betsey became the partner of a gifted Local Preacher, and is the mother of the Rev. Albert Van Camp, Wesleyan Minister. Such are some of the fruits of consistent parental piety and fidelity.

27. Before passing to consider any other laborer, we must take our final leave of the Rev. Samuel Coate, for doing which this is the most appropriate place. We have seen that failure of health unfitted him for the continuance of toils such as the itinerancy then involved. He entered into merchandize, wholesale and retail, in company with Mr. Daniel Fisher, who was a grandson of good Philip Embury. Mr. C. for a short time held a partial relation to the public ministry. According to Mrs. John Hilton, an excellent authority, he lived in the little parsonage in the rear of the chapel, and preached oc-

casionally. Mr. Scull, a nice young man, had charge of the society, and probably lived in Mr. Coate's family.

28. Mr. Playter, usually accurate, makes a statement relative to Mr. Coate, which we never heard from any of the fathers. It is the following:—"There was a desire to have Samuel Coate a Minister in the Church of England. The offer was made and accepted. He became an Episcopalian minister in Montreal. How long he continued in his new situation does not appear; but the change was not for his good, nor did he long wear the cassock and the bands." But Mrs. Hilton who went to Montreal, while Mr. Coate was still a Methodist Preacher, and whose husband was a member of the society from an early day, long the senior leader in the Montreal Church, who passed from among us only the other day, says in a letter to the author, "Mr. Samuel Coate, I can positively state, never had any connection with the Church of England."

29. The following statements of the historian of Canadian Methodism are probably accurate enough:—"He commenced mercantile business in Montreal; carried it on without success; became involved in debt, and lost all his property. To free himself from his embarrassment, and to support his family, he resorted to his fine talent in penmanship. He was an exquisite penman. He would sometimes write the Lord's prayer in the space of an English sixpence, or on his thumb nail. He would write so extremely fine, that the letters could not be discerned by the naked eye; but with a microscope, the writing appeared clearly defined, and of excellent form. He now executed his masterpiece in penmanship. He took it to London. The engraving was said to have cost £1,600. It was paid for by selling copies at £2 each.

And selling copies all over England was the work so useful and talented a preacher was engaged in for probably some years. He was thereby led into all sorts of society; and at last fell into evil company, and acquired vicious habits. He left his wife and daughter in Canada, and never saw them again. He never returned to the land in which he had spent useful and happy years, nor to the people who loved and admired him, and who, notwithstanding his fall, would have received him again, even as the Saviour received repenting Peter. The old Methodists clung to the hope that Samuel Coate died a penitent. He sent a letter to one of his friends in the Bay of Quinte, in which he lamented deeply his great downfall. He compared himself to a living flowing stream becoming a stagnant and corrupt pool, and bitterly condemned his life since he touched the shores of England. The closing years of Samuel Coate's life afford a solemn warning to all ministers of the Gospel, especially to those whom God has given the talents which raise the admiration of the multitude."

30. Mr. Playter speaks of a copy of Mr. Coate's celebrated work being in the hands of the Rev. Conrad Vandusen, and the writer was charmed with a sight of this wonder of penmanship many years ago in the family of the Rev. Thomas Madden. Mrs. Hilton gives the following item of information relative to the severe but salutary discipline with which God saw fit to exercise his recreant servant: "It was said that too constant application to finish his work induced a white swelling. His limb was amputated, and he died soon after." The late eminently pious Rev. Dr. Harvard, for some years President of the Canada Conference, told us that he had the mournful pleasure of ministering to Coate in his last sickness in England, where he died; and that that gifted and interesting man, when his heart was overwhelmed within him,

fled to "the Rock that was higher than he." And upon that Rock he found firm footing in the "swellings of Jordan." We record his wanderings for our admonition, and his merciful restoration for our encouragement.

> "No further seek his merits to disclose,
> Or draw his frailties from their dark abode;
> (There they alike in trembling hope repose,)
> On the bosom of his Father and his God."

31. The list of stations for this year (1810–11,) brings us acquainted with some new laborers for the Province. The incumbent of Quebec, James Mitchel, is one. He had been received on trial in the Philadelphia Conference in 1806, and appointed to Somersett as the assistant of the old Canadian pioneer, Vannest, who may have embued his mind with an interest in this country. In 1807, he travelled the Scipio Circuit, in the Genesee District. At the close of this year he was received into full connection, still in the Philadelphia Conference, and appointed to Ontario, which brought him out to our northern lakes. In 1809 he was in charge of Holland Purchase and Caledonia. This year he is made an elder, one year before the usual period, to serve the interest of his isolated station, He must have been a man of some calibre, as well as of some previous experience, or he would not have been sent to that ancient city.

32. Almost the only item of information concerning his years' labors is an act of his administration involving the appointment to office of "leader" one who became a pillar in the Quebec Church to the day of his death, which happened so lately as the year 1864. This was a gentleman already mentioned in this work, namely, Mr. Peter Langlois, born in the Island of Gurnsey, in 1784, first brought to hear the Methodist Preachers in 1791, and who came to Quebec in 1806, where he was converted through the instrumentality of Metho-

dism. This worthy man sustained the offices of trustee and steward for many years, and became an effective preacher of the Gospel in a local sphere. A daughter of his, and also a grand-daughter, each share the joys and sorrows as the wife of an itinerant minister.

33. St. Francis is the name of a new Circuit found in this year's list of stations, so called from a noble river of that name which rises near the Province line, and flows between the townships of Stoke and Brompton, Windsor and Melbourne, Shipton and Durham, Kingsey and Wickham, Simpson and Grantham, Mendower and Uptown, (to say nothing of the seignories that border on the St. Lawrence) and falls into that main artery at the Lake St. Peter. The most of the townships named were settled by English-speaking inhabitants, many of them from the United States. These were favorable to Methodist ministrations. Some parts of these settlements had, no doubt, been supplied with the ministration of the word by the Stanstead preachers, or occasionally, perhaps, from Montreal. Now it becomes a Circuit by itself, and the new Circuit has a preacher new to the Province. This is Robert Hibbard. He has been introduced to the reader before, as the colleague of our principal subject, Rev. Wm. Case, in 1808, when Mr. C. traversed the Catskill Mountains. That region was near Mr. Hibbard's original home, and that year's labor seems to have been an experimental effort under the Presiding Elder.

34. His obituary notice in the Minutes says he was born February 8th, 1787, in the Town of Coxlackie, in the County of Greene, and State of New York. When he was five years of age his parents removed to America, in Dutchess County, where he was made a subject of the grace of God in the fifteenth year of his age, and about one year after he professed to receive the blessing of sanctification. He then removed to Ulster

County, near the Delaware River, and when he was about twenty-one he received license as a Local Preacher. At the Annual Conference held for 1809, he was admitted on trial as a travelling preacher, and appointed to the Grenville Circuit, where he labored with considerable acceptance and success. At a Conference held in Pitsfield, 1810, the year of which we are now writing, he was elected and ordained deacon, (one year before his probation was ended) in consequence of his offering himself as a Missionary for the Province of Lower Canada, where he continued to labor for the space of two years.

35. We shall get his brethren's estimate of his talents before we bid him a final farewell. For the present we may say, from what we have learned through private sources, that, like some other beginners, he sometimes failed in his public efforts; at which times, being both ambitious of excelling, and also very sensitive, he felt most acutely. An instance of this kind occurred one year after our present date, as related to the writer twenty-one years afterwards by some who had witnessed it. Samuel Luckey was then laboring on the Ottawa Circuit. Hibbard, who, as we shall see, was laboring a second year on the St. Francis, came over to visit him. No wonder that they should seek to cheer their lonely toils by intercourse with congenial minds. Hibbard took an appointment for his brother Luckey. The preaching-place was Mr. Hyatt's barn, in East Settlement, a few miles from La Chute. Poor Hibbard broke down in his sermon, and Luckey, who was always ready, came to the rescue, and finished the service. Hibbard was deeply mortified, and no persuasion could induce him to come into the house for his supper. Luckey sympathizingly took it to him in the barn, where he persisted in stopping through the night. Such was the fierce ordeal

through which the raw recruits of that day were disciplined for their arduous work. But Hibbard was a hero for all that, as we shall see before we leave him finally, and he lived long enough, though he met an early and tragic end, to be welcomed as the Ottawa people's preacher. His first year on the St. Francis was successful, and he returned at its close *forty-seven* members. More of him anon.

36. The border Circuits (Dunham and Stanstead) present for this year three new names, about whom, in the present state of our information, we can give but little account. Perhaps more will come to hand before we entirely dismiss them. Heman Garlick (a formidable name) stands first, for there are two preachers in the Dunham Circuit. But after all our searching, who he was, what his talents, whence he came, how long he had travelled, or what his after career, we confess ourselves utterly unable to tell. His colleague, Timothy Minor, comes often into view in after years, but for the present we can furnish no account of his early life and previous labors. (Since writing this paragraph, we met with the wife of a surviving brother of the first-named preacher, Capt. Garlick, of Brome, C.E., from whom we expect further particulars about his brother Heman, which we will give in an Appendix.)

37. David Kilbourn, the Stanstead preacher, was received on trial two years previously, and by consequence sent here the present year an ordained deacon. We hope to give more full particulars of him on a future page. If by their fruits we are to know them, these were good and successful laborers; for the nett increase for this year, on the two circuits spoken of, as shown by the returns to the next Conference, was *seventy-five*.

38. As Coate had retired, Joseph Samson being recommended, solely, we opine, by his seniority *as a man*, and his

being a bachelor, who for important reasons were the usual incumbents of the office, was made Presiding Elder of the Lower Canada District. Madden was certainly his senior *ecclesiastically*, and his superior every way; but he was probably a younger man, and he was now married. Besides, Samson spoke both French and English; Madden spoke English alone.

39. The Upper Canada District also exhibits several new names: such as Bela Smith, Edward Cooper, Peter Covenhoven, Daniel Freeman, and Joseph Gatchel. Some of these were connected with Canada for many years; two of them, at least, for life. Each of these five men may command a little attention.

40. Bela Smith, the first mentioned of the five, "experienced religion when about eighteen years of age, and soon after united with the Methodist Episcopal Church, and continued faithful to his profession, and sustained at different periods several official relations to the Church, until, in the year 1809, he was admitted on trial as a travelling preacher by the New York Conference. At the next Annual Conference he was ordained deacon by Bishop Asbury, *as a Missionary to Canada*." This was when his probation was but half transpired, a proof of their confidence in the man. His appointment, as we have seen, was to the Cornwall Circuit. We do not remember to have heard much said of him in the region in which he travelled, although we were thoroughly conversant with the same ground in after years, and were gleaning information concerning the early preachers at that time. We barely find, from the old Augusta Baptismal Register, that he consecrated to God in infancy, among others, Sarah, a daughter of Samuel and Lois Heck. Near the close of his term, he had the honorable but arduous duty of going to meet

Bishop Asbury and his travelling companion, the Rev. Henry Boehm, near Lake Champlain; of piloting them through the Chateaugy woods; engineering their voyage across the St. Lawrence; and of escorting them as far west as Elizabethtown. Mr. Boehm's estimate of his character will be found on a subsequent page.

41. As Mr. Smith spent but this year in the Province, and did not even remain longer in connection with any part of the Genesee Conference, but returned to the New York Conference, in which he remained till his death, although a little out of our usual course, we have concluded to give all the further information concerning him in this place, which his Conference obituary affords.

42. "At the Conference of 1811, he was admitted into full connexion, and was appointed to Ulster Circuit," once travelled by Mr. Case. "In December he was married to Miss Rhoda Merwin, of Durham, Conn., who continued to share with him the lights and shadows of his pilgrimage. In 1812, he was ordained Elder by Bishop McKendree, and appointed to Delaware Circuit; in 1813, he labored on Newburg Circuit; 1814 and 1815, New Windsor; 1816, Delaware; 1817, Schenectady; 1818, Albany; 1819, Pittsfield; 1820 and 1821, Stratford.

43. "During his last year's labors on Stratford Circuit, his health became so enfeebled, as the result of toil and exposure, that, at the Conference of 1822, he took a superannuated relation, and continued to the termination of his life disqualified by bodily disease and infirmity for effectual service in the itinerancy, and was consequently returned superannuated from year to year.

44. "During the fourteen years he sustained an effective relation to the Conference, he was a faithful and successful

'Ambassador of Christ,' and many, doubtless, entered into rest before him who were brought nigh unto God through his instrumentality; while others remain who were 'turned from darkness to light' by the word which he preached. After he became superannuated he continued to labor in the vineyard of the Lord. as opportunity presented, and his strength justified; and in all his religious performances there were strong manifestations of a 'zeal for God according to knowledge.' He highly prized and faithfully observed all the means of grace, private, family, social, and public, and generally enjoyed a high degree of spiritual consolation. He was 'fervent in spirit, serving the Lord;' and in all the relations of life he was highly valued and universally esteemed.

45. "The disease with which he was first attacked, and which forced him from the itinerant field, terminated in a cancerous affection, which continued to extend itself until it covered nearly one side of his face; and being regarded incurable by the most skillful physicians, only palliatives were used for temporary relief, until finally the weary wheels of life stood still, and his spirit returned to God who gave it. His affliction, toward the closing scene, had to some extent impaired his mental powers, which deprived his family of the consolation, so generally desired by surviving relatives, of a dying verbal testimony with reference to his state and prospects; but a blameless life for thirty-nine years of devotion to the cause of God, of a fervent spirit in his religious duties, of a strong confidence in the Redeemer as his Saviour, afford the strong assurance of his Christian character, and have left behind the consolation that he 'died in the Lord,' and now 'sleeps in Jesus.'

46. "He died July 2, in Durham, Green Co., N. Y., in the sixty-fourth year of his age. He has left a widow, five sons,

and two daughters, who are members of the M. E. Church, and are striving to follow him as he followed Christ"—another out of the many refutations of the inconsiderate and wholesale slander, that ministers' children are usually irreligious. Some testimonials to Mr. Smith will follow hereafter, incidentally given. Two of his sons became ministers.

47. EDWARD COOPER, the next on the list, was not only new to the Upper Canada District, but new to the itinerancy; for this is his first appointment recorded in the Minutes. He was received on trial at the preceding Conference. He may have had some previous experience, but he was scarcely acclimated in this country, being a native of Ireland, whence he had come but a short time before. The Rev. Henry Boehm, Bishop Asbury's travelling companion, told the writer, that poor Cooper complained most piteously under the very special attentions the musquitoes paid to the new comer. The Bishops, however, confided in the young Irishman, and gave him the charge of the St. Lawrence Circuit; and for that year that confidence seems not to have been misplaced, for he returned at the end of the year a net increase of *twenty* members. He will appear in the current of our history again.

48. PETER COVENHOVEN—we must speak of him under this, his name in the Minutes, and afterwards speak of him under another, an adopted name, which clung to him till his death, and is that by which the family is known in the Province till this day. Covenhoven was probably the original and true name, one which has a Teutonic ring in it, but "Conover" was the one by which he and his friends always went. It was probably one of those transformations which German names have undergone by an attempt to adapt them to English organs of articulation, of which we might give many examples. The transmutation of *Backstadt* into *Bed*

stead is one out of the many. The change of our hero's family name most likely began by substituting *r* for the final *n*, (a tendency to which we have seen in the extensive habit of some in calling Vandusen, "Vanduser,") and from Covenhover to "Conover," there would be an easy transition.

49. Having cleared up the nominal difficulty, we resume the history of Mr. Conover. The original Canadian residence of the family was the Twenty-mile Creek. They were all of Methodist proclivities. Peter was probably born in this Province. When he began to do for himself he took up a farm at the Flour-Mill Creek. In person he was large-boned and tall, but not corpulent. He was converted while yet young, and soon began to evince great zeal for the honor of God and the salvation of souls; and being always characterized by mightiness in prayer, Case, who knew him well, and esteemed him to the end of life, induced him to come up to his help in the great revival in the Thames Country, the previous year, of which the reader has been already informed. While there, he began to preach, and his ministrations were so satisfactory that he was recommended and received on trial at the never-to-be-forgotten Lyons Conference, despite the infirmity of partial deafness under which he always labored. We suspect he was but a small preacher even for that day, but his piety, zeal, and gifts of prayer and exhortation made him useful. The old Bay Circuit, to which he was appointed, went up in numbers from 622 to 655 during that Conference year. Here we leave him for the present, under the superintendency of the amiable and sagacious Whitehead, whose company and conversation will be improving to teachable Peter.

50. Daniel Freeman is the *ninth* in the list of new names which the Stations of 1810 present—the fourth of those in Upper Canada. He located in a short time, hence, though

now deceased, we cannot turn to the Minutes for any memorial of him. We therefore avail ourselves of such items of his history as lay scattered about. Fortunately, that walking cyclopedia of Canadian Methodist history, (who also knew Freeman personally,) the venerable Robert Corson, has communicated with the writer and says:—"Daniel Freeman was a native of New Jersey. It is said he entered the work only *nineteen* years of age. He had a good voice, and was uncommonly useful." The Rev. Dr. Ryerson, who had enjoyed the benefit of his ministrations in boyhood, when Editor of the *Christian Guardian*, in connection with the notice of Mr. Freeman's death, says of him:—"He was a man of sound understanding. During the days of his itinerancy, he was a commanding, powerful, successful, and popular preacher; and even 'in age and feebleness extreme,' he was always heard with attention and profit." Mr. Ryerson speaks of the "commanding" character of his ministry; this was owing in part, no doubt, to his tall, commanding, personal appearance, which we remember to have impressed us in a visit of his to the York Society (Toronto) in advanced year. During that visit, in a meeting for experience, he mentioned what to him was a pleasing fact, that he remembered the time and place of his conversion; and a curious coincidence, that on going back, after the lapse of some years, to visit the spot where he had agonized with God for salvation, and where the Father of Mercies had spoken peace to his soul, he found it occupied by "a living well," a beautiful memorial of the enduring fountain of bliss which had "sprung up" within his soul.

51. He was received on trial in the Philadelphia Conference, in 1808, and had been entrusted with two charges before his coming to Canada, the first of which was Asbury. On one of these Circuits a very marked revival took place in a certain

locality, under the following circumstances:—A young man whose name was Marr, who had known Freeman in boyhood in their natal New Jersey, had taken offence at his father for receiving the Methodist preachers into his house, and left home and went to an uncle's, who lived a hundred miles away. But when he arrived there he found his uncle also had received the ubiquitous Methodist preachers, and that his quandom playmate, Daniel Freeman, was one of them. A certain ball was to take place among the young people, and Marr was pledged to attend it. Just before it took place, he went to hear his old friend Freeman, and was somewhat impressed. After the sermon the young preacher conversed with him about his soul's interests, and extorted a promise from him to go with him to his next appointment in another neighbourhood, and on the night of the assembly too. He called on the managers to excuse himself, and to say that he was going away to meeting. They, very unexpectedly to him, desired him to call on the musician on the road, and say that his services would not be required, as they had agreed to give up the projected folly. They, as well as he, had been impressed with the force of Divine truth. Religious meetings took the place of dancing and hilarity, and a gracious ingathering of souls to God was the result. The relation of this circumstance, at a Camp-meeting held on the mountain near the Fifty, in 1818, by Mr. Marr himself, who had become a Local Preacher, and who then resided on the other side of the Niagara River, made a very deep impression on the minds of the assembled people, who previously had seemed inattentive. When referred to, Mr. Freeman confirmed the accuracy of the stranger's statements.

52. He was received into full connexion at the Conference immediately preceding his advent into Canada, held in Lyons, and he must have received the double ordination also, to pre-

pare him for his Canadian responsibilities, as we observe his name was printed in *italics* in the list of Stations, the never-failing index of *presbyterial* orders.

53. We have gleaned no incidents of this year's labors, only we find that his Circuit (the Ancaster) was worked in connection with the Long Point, by which arrangement he had a regular interchange with honest Robert Perry, who was designated to the latter Circuit. Recent information from a reliable source assures us that Perry was at that day a ready and effective preacher, and that personal neatness and masculine beauty made him very commanding. Their joint labors met with success, and they returned a net increase on the whole ground, of *sixty-nine* members.

54. Joseph Gatchel was the *tenth* and last of the new-comers. He was a native of the United States—perhaps of Pennsylvania, as he was received on trial in the Philadelphia Conference. That was in 1809, at which time he was appointed to the Holland Purchase and Caladonia, as the assistant of James Mitchel, who this year comes himself to the aid of the Canada work at Quebec. The year of which we write (1810-11) Gatchel is sent to Niagara as the colleague of gigantic Andrew Prindle. A very dissimilar man was he. Gatchel was rather under than over the middling size, slight made, stoop-shouldered, thin-faced, and sharp-featured, with irregular teeth; and although he lived long, he was always of a slender habit of body, which rather unfitted him for the toils of the itinerancy in that day. Besides, he was very severe on himself in his pulpit ministrations, being very impassioned and excitable. His voice was cracked and squeaking, but very effective for all that. Although better educated than some of the preachers of that day, he was more of a declaimer than expositor. He had some dramatic talent, and

was very moving. We once heard him quote the following lines of Dr. Young on the value of the soul, with thrilling effect:—

"Know'st thou th' importance of a soul immortal?
"Behold this midnight glory; worlds on worlds!
"Amazing pomp! Redouble this amaze;
"Ten thousand add; and twice ten thousand more;
"Then weigh the whole: one soul outweighs them all;
"And calls the astonishing magnificence
"Of unintelligent creation poor!"

55. On the Niagara Circuit resided a married sister of the great Nathan Bangs; and with her an unmarried sister, a young lady of piety and gifts. Gatchel's acquaintance with the family led to his subsequent marriage to Miss Bangs. Her gifts sometimes supplemented his efforts in the pulpit very much, to the satisfaction of the people in that day. In the strong language of the times, a brother stated that he had heard her exhort "like a streak of red-hot lightning!" So much at the present for Gatchel and his wife.

56. As to the changes which this year (1810–11) makes among those laborers previously in the Upper Province,—Pattie moved from Cornwall to Augusta, which then included the whole country from the township from which it was named to Gananoque, (where old Col. Stone was the leading influence of Methodism,) on the front, and went as far back as the River Rideau in the interior. Here he is hugely popular, and wins *forty-six* souls, net, to the Church.

57. Lockwood goes from a subordinate place on the Bay of Quinte Circuit, to the "charge" of Yonge Street, where the man of refinement meets with many privations. The want of candles for study in the house induced him one night to join in the adventurous undertaking of a coon hunt. This occurred near the town line between Scarboro' and Markham, the amusing incidents of which he detailed to the

writer many years after. Judging from the reduction of members on his Circuit from the number returned on the previous year, he did not succeed in "catching men" so well as in catching coons.

58. Reynolds moved down the lake, from Yonge Street to Smith's Creek. He has also a small decrease. Perry goes from Niagara to Long Point, which he works in connection with Ancaster, and is successful, as we have seen. Holmes succeeds Case at Detroit, or more properly in the Thames country, and even improves on the numbers returned by his successful predecessor; a great achievement after such a revival.

59. RYAN, like his friend Case, was elevated this year (1810) to the Presiding Eldership, and placed in charge of the laborers, new and old, who were stationed on the Upper Canada District. Case was elevated at the end of five years' itinerancy to the superintendency of a District; Ryan, not till he had travelled ten years. This was the beginning of a public career of fourteen years duration, marked by stirring events and great successes.

60. In many respects Mr. Ryan was the right man in the right place. He had zeal, enterprise, courage, system, industry, and that rough and ready kind of talent which was then more effective than any other. Moreover, he had authority by which to control others; and had his zeal been a little more tempered with moderation; and had his authoritativeness less frequently degenerated into tyranny, it would have been better for him and the cause of religion. As it was, many of the preachers and people were heard to complain in after years of the high-handness that characterized Elder Ryan's administration. In strange contrast with his sternness in particular cases, was the general familiarity

of his deportment towards his friends, calling them 'Bub,' and 'Sis,' according to their respective sexes. We shall be able to furnish the reader at a further stage of our narrative with the written opinion of some of his coevals concerning the man in his official capacity.

61. As to the duties and difficulties of his station, Mr. Playter's excellent history leaves us very little to say; and as we cannot say it in better terms, we adopt his words: "What a District to travel, four times in the year, was the Upper Canada! A Presiding Elder's duty was to attend four Quarterly Meetings in each Circuit. He had to visit ten Circuits each quarter of the year. The Quarterly Meetings, in those days and many years after, were great religious festivals to the preachers and people. They were times of refreshing from the presence of the Lord. More or less of a revival influence was always expected at the meetings. When Elder Case or Ryan attended, rarely did they pass, without conversions to God. Ryan's home was probably in the Niagara Circuit, where he had labored the last two years, and where he owned a farm. How little of his society would his family enjoy! He might begin his journeys with Niagara Circuit, Long Point, and then off to Detroit. Returning, he would probably attend to the Ancaster and Yonge Street Circuits. Returning, the same week, he must be in Smith's Creek Circuit, the next week in the Bay of Quinte, the third week in Augusta, the fourth week in the St. Lawrence, and the fifth week in Cornwall Circuit. In this Circuit his quarterly work might end. Now he turns homeward; and a journey from Cornwall to Niagara, on horseback, with the crooked, hilly, unmended, swampy roads of those times, was no light undertaking. The distance was about 350 miles, and would require an

industrious travel of five or six days. He would have a week to rest. Then he must again be on the road to Detroit. From Detroit to Cornwall, allowing for the bending of the road in the Niagara frontier, was probably not much short of 700 miles. Allowing for his returns to his home, Ryan probably travelled about 1,000 miles each quarter in the year, or 4,000 miles a year. And what was the worldly gain? For so much bodily labour, to say nothing of the mental, the Presiding Elder was allowed $80 for himself, $60 for his wife, and what provisions he would need for his family. His entire allowance might have been £60 a year. Such was the remuneration, and such the labours of the Presiding Elder fifty years ago. The Presiding Elders in the United States were men of the same labours and the same remuneration. The Bishops were not exempted from such toils, nor was their remuneration more. The venerable Asbury was now travelling three to four thousand miles a year, and his salary was but eighty. In such disinterested zeal we surely see an humble follower of Jesus Christ."

62. Despite the energy of the new Presiding Elder, there was but very little numerical advancement on the Upper Canada part of the work. Indeed, there was an apparent decrease of fifty-three; but it was only apparent. At the end of this year, the St. Lawrence Circuit was no longer reckoned to the Upper Canada District, but to the United States, where it geographically belonged. Accounting for the withdrawment of its sixty-six members, will leave a small gain in Mr. Ryan's District of thirteen. Perhaps the want of increase was owing to increased carefulness in making up the returns, and greater strictness in discipline. There was, however, an increase upon Lower Canada ground of seventy members, making the total membership for the

two Provinces three thousand, three hundred, and thirty-seven, being a net gain on the whole ground of eighty-three.

63. The close of this Conference year was signalized by the payment of Bishop Asbury's long projected and only visit to Canada. We shall eschew the accounts of it given by the two historians, Dr. Bangs and Mr. Playter, as being probably familiar to most general readers, and reproduce that recorded by the Bishop's travelling companion, the Rev. Henry Boehm, entire, reserving the privilege of correcting the spelling of some Canadian names, and of making a remark here and there parenthetically. Mr. Boehm's account is but little known; besides, to give the words of an eye-witness better suits our plan, and imparts a freshness which no historian, writing long after the events, can hope to possess. In this narrative we get a life-like picture of the times and the men we wish to portray. Several of the brethren described by us will again come into view. Hear Mr. Boehm!

64. "For many years Bishop Asbury had an ardent desire to visit Canada. I was with him in July, 1809, near Lake Champlain, where he ordained 'Joseph Samson, a native of Canada, and sent him to be a Missionary to his countrymen.' He adds, 'The day of small things will be great; but the day is not yet come, rather, it is still far off. Patience, my soul! Do I not feel for the lost sheep? Yea, verily. We had at that time two Districts in Canada, and a little over two thousand members. The next year Joseph Samson was Presiding Elder of Lower Canada District." [This is the year of which we have been writing—1810–11.]

65. "Mr. Asbury believed a Bishop should travel through every part of his diocese, and, as far as possible, acquaint himself with every part of his work. When we were in Ken-

tucky, in 1809, he wrote: 'If spared, I shall see Canada before I die.'

66. "The foundations of a great work had been laid there by William Losee, Darius Dunham, James Coleman, Joseph Sawyer, Hezekiah C. Wooster, Samuel Coate, Joseph Jewell, Elijah Woolsey, Nathan Bangs, and others, to whom the Methodists in Canada owe a debt of gratitude. Annually, the Bishop had heard of the state of the work there since he appointed Wm. Losee in 1791," a period of twenty years.

67. "Mr. Asbury selected the interval between the session of the New England and Genesee Conferences for his visit to Canada. Had he not gone then, he would never have made the journey, for the war which commenced the next year between Great Britain and the United States would have prevented him, and by the time the war was over the Bishop would have been too feeble to have undertaken it.

68. "According to his usual custom, the plan was laid before hand, his guide selected, and his appointments sent forward. At Barnard, Vt., Bishop McKendree and he separated, to meet at Paris, N. Y., the seat of the Genesee Conference, and he and I started for Canada. An ordinary man would have sought an interval of rest; but the laborious Asbury, though old and infirm, never thought of repose till the heavenly land should unfold its boundless loveliness, and welcome him to its rest and refreshment forever.

69. "Our guide was the Rev. Bela Smith, then preaching in Canada, on the Cornwall Circuit. We had a very severe time on our journey. We crossed Lake Champlain, and Mr. Asbury preached in a bar-room in Plattsburgh. The heat was intolerable. The roads through the woods, over rocks,

down gulleys, over stumps, and through the mud, were indescribable. They were enough to jolt a hale Bishop to death, let alone a poor, infirm old man, near the grave.

70. "We crossed the Chateaugay and Salmon Rivers, and on Monday, July 1st, reached a large Indian Village, called St. Regis. The St. Regis River, a beautiful stream, here enters the grand old St. Lawrence. These Indians, and there were some thousands of them, were a nation composed of the fragments of several once powerful tribes, who had been gathered many years before by a Roman Catholic priest. A part of the Indians belonged to the United States, and the rest to Canada. The St. Lawrence River is not the line that here separates the two countries. The Indians belonging to Canada live on one side of the line, those belonging to the United States on the other. They were chiefly Roman Catholics, and had a large church, with its steeple and bell, and a parsonage in which the priest lived, near the bank of the St. Lawrence. The church was built about the beginning of 1700. They are known as the St. Regis Indians.

71. "On entering the village, as Mr. Asbury was leading his horse across a bridge made of poles, the animal got his feet between them, and sunk into the mud and water. Away went the saddle-bags; the books and clothes were wet, and the horse was fast. We got a pole under him to pry him out; at the same time the horse made a leap, and came out safe and sound.

72. "We crossed the St. Lawrence in romantic style. We hired four Indians to paddle us over. They lashed three canoes together, and put our horses in them, their fore-feet in one canoe, their hind-feet in another. It was a singular load; three canoes, three passengers, (the Bishop, Bela

Smith, and myself,) three horses, and four Indians. They were to take us over for three dollars. It was nearly three miles across to where we landed. It was late in the afternoon when we started, and we were a long time crossing, for some part was rough, especially the rapids, so we did not reach the other side till late in the evening. Then the Indians claimed an additional dollar. They said, 'four men, four dollars,' intimating that three dollars could not be easily divided among four. We cheerfully paid the additional dollar, and were full of gratitude for our crossing in safety. We might have shared the fate of Robert Hibbard, a preacher in Canada, who was drowned, October 10, 1812, in the St. Lawrence, in crossing the ferry, some distance below Montreal. His body was never found. (We have to refer to this melancholy case again.)

73. "We arrived in Canada on July 1st, 1811, landing at Cornwall, and about midnight we reached the hospitable dwelling of Evan Roise," (about a mile below Milleroches,) "who hailed the Bishop's arrival with joy, and gave him and his companions a welcome worthy of patriarchal times." [He was one of the first Canadian Methodists, and as primitive in his character as he was in his history. He filled the office of Class-leader, as did his son John, after he was removed. He died as he lived, "a shouting Methodist." His descendants inherit his strong Methodist proclivities.]

74. "We found it warm in Canada, and the Bishop suffered greatly. Here Henry Ryan, Presiding Elder of Upper Canada, met us. The next day Bishop Asbury preached, and Brother Ryan and I" (according to the prevailing custom,) "exhorted."

75. "The day after there was a Love-feast, and the Lord's Supper was administered, and the Bishop preached.

After meeting, we rode up the banks of the river, dined at Stephen Bailey's," [John Bailey's father, at Moulinette,] "and then went to Brother" [Paul] "Glassford's" [near the town-line between Williamsburgh and Matilda.] "The Bishop rode in Brother Glassford's small close carriage, which he called a 'calash,' and he inquired how they were to get out if they upset. He had hardly asked the question before over went the carriage, and the venerable Bishop was upset, but fortunately no bones were broken; the saplings along side the road broke the fall, and he escaped uninjured.

76. "On Friday the Bishop preached in Matilda Chapel, in what was called the 'German Settlement;' I followed him, preaching in German. We had a good time, and from appearances good was done." [Twenty-three years afterwards, the lively Methodists of Matilda cherished pleasant memories of that visit, in which they heard a Bishop preach, and also Mr. Boehm in their own vernacular.] "The Bishop was delighted with the people. He wrote thus—'I was weak in body, yet greatly helped in speaking. Here is a decent, loving people. My soul is much united to them. I called upon Father Dulmage,' [Coate's Father-in-law] 'and Brother' [Samuel] 'Heck, a branch of an old Irish stock of Methodists in New York.'" [They had now got to the front of Augusta.]

77. "We tarried over night with David Brakenridge." [A little above where Maitland now stands.] "He married and baptized a great many people, and attended many funerals. In 1864 he preached the funeral sermon of Mrs. Heck, who died suddenly. She is said to have been a most estimable woman. She was the wife of Paul Heck, who was one of the first trustees of old John Street Church, and it is said she claimed to be the woman who stirred up Phillip Embury to preach the Gospel.

78. "On Saturday we rode twelve miles before breakfast to Brother Boyce's," [father of Mr. David Boyce] "where we attended the Quarterly Meeting. The Meeting was at Elizabethtown." [Hard by Mr. Boyce's.] "I preached at noon, on I. Peter, 3-12. William Mitchell and Bela Smith exhorted. It was a time of power; many of God's people rejoiced, and some mourners found converting grace. On Saturday we had a glorious time in Love-feast, and at the Lord's Supper. Bishop Asbury preached a thrilling sermon from Titus, ii., 11, 12.

79. "This was about sixty miles from Cornwall. The Bishop greatly admired the country through which we rode. He says: 'Our ride has brought us through one of the finest countries I have ever seen. The timber is of a noble size; the cattle are well shaped and well-looking; the crops are abundant on a most fruitful soil. Surely this is a land that God the Lord hath blessed.' This extract not only shows the estimate the Bishop formed of that part of Canada, but his habits of observation,—extending not merely to the inhabitants, but to the soil, the crops, the timber and the cattle, both as to their shape as well as size. The Bishop passed through this world with his eyes open." [And all the itinerants of that day learned much from observation.]

80. "On Monday we proceeded, and E. Cooper, a young man from Ireland" [who had crossed over from the St. Lawrence Circuit on the opposite side to meet them] "to Gananoque Falls" [mark how it was then designated] "to Colonel Stone's. Father Asbury was very lame in his left foot from inflammatory rheumatism. He suffered like a martyr. On Tuesday we reached Brother Elias Dulmage's, a very kind family, and Bishop Asbury preached in the first Town Church, on Hebrews x., 38, 39; Brother Cooper and I exhorted." [Kingston, and the first Chapel is intended, in which town

Elias Dulmage, one of the Palatines, lived afterwards a long time as jail-keeper.]

81. "The Bishop was so poorly he could not proceed on his journey," [further up the country] "and was obliged to lie by and rest, that he might be able to attend the Genesee Conference at Paris, [N. Y.] He remained at Brother Dulmage's, where he found a very kind home, and I went with Henry Ryan to his Quarterly Meeting, in [the] Fourth or Adolphus Town, Bay of Quinte. We dined at Father Miller's, a native of Germany." [German-Irish, a progenitor of the Rev. Aaron Miller, we presume.] "On Friday we rode to Brother John Embury's, Hay Bay. He was a nephew of Phillip Embury, the Apostle of American Methodism. He was awakened at the age of sixteen, under his uncle's preaching in New York. The next day—Saturday—Edward Cooper preached at eleven o'clock, and Henry Ryan and I exhorted.

82. "On the Lord's day we had a glorious love-feast, and at the Lord's Supper He was made known to us in the breaking of bread. In a beautiful grove, under the shade of trees planted by God's own hand, I preached to two thousand people," [so many did a Quarterly Meeting draw together in those days,] "from Luke xix: 10; John Reynolds," [who must have been on his way from Smith Creek to the Conference, by the way of Kingston,] "and Henry Ryan exhorted. The sparks flew, and the fire fell. Henry Ryan was from Ireland. He was a powerful man in that day.

83. "In order to get to the Conference, Brother Ryan and I were obliged, after this day of toil, to ride all night to meet the Bishop. About eleven o'clock we reached Brother Millar's, where we were refreshed. We slept for a while, and when it was time to start I had hard work to wake Brother Ryan, he was sleeping so soundly. At length he

awoke, and we started, and wended our way through the dark, and just as the morning light made its appearance, we reached Brother Dalmage's. The distance we rode that night was thirty-five miles.

84. "To our great joy we found Father Asbury better. We found also that notwithstanding his lameness and indisposition, the ruling passion was so strong that he could not keep quiet; but he had sent around and got a congregation, to whom he preached in the chapel. He also met the society," [a worthy example to younger men,] "and baptized two children."

85. "We were in Canada just a fortnight, during which time we visited a number of pl ces. Cornwall, Matilda, Kingston, Elizabethtown. Everywhere the Bishop was treated as the angel of the churches. I was also in Adolphustown, Hay Bay Shore, and Bay of Quinte. In Adolphustown the first regularly organized class was formed in Canada, and at Hay Bay the first Methodist Church in Canada was erected. The Bishop preached six times in Canada, besides numerous lectures which he delivered to societies.

86. "Bela Smith piloted Mr. Asbury and myself in crossing Chateaugy woods, from Plattsburgh to St. Regis, and crossed with us into Canada. In the woods there was a log across the road, and it was very muddy. I rolled the log out of the road so we could pass. Bela Smith said, 'I believe you can do any thing.' 'O yes,' I said, 'anything that is necessary to be done.' Forty years afterwards I met him in the Forsyth-street Church, at the New York Conference, and I asked him if he remembered Chateaugy woods. He said yes. And while we talked over the dangers we had encountered in that perilous journey, and the sacrifices of the past, a young man listened to us, and with a signifi-

cant look, he tossed his head and said, 'It is all Greek to me.' I have no doubt he would have thought it so if he had as much difficulty in translating it as some of us had; but a brighter day has dawned upon the Church, and I rejoice that the young men now are called upon to make no such sacrifices, and to bear no such burdens. Mr. Smith was an excellent man. After much suffering, he died in holy triumph, and was buried in Durham, N. Y. His excellent wife, whose name was Merwin, a relative of Rev. Samuel Merwin," [once a Canadian laborer,] "sleeps beside him. He had two sons, Thomas B., and J. W., who have caught his fallen mantle, and are members of the New York Conference.

87. "The Bishop being anxious to get to the Conference at Paris, left Kingston on Monday, to cross Lake Ontario for Sackett's Harbor, in an open sail-boat, dignified by the name of 'packet.' We commenced our voyage with a heavy head wind, and were obliged to beat all the way. We could have crossed in a few hours if the wind had been fair. A tremendous storm overtook us; the wind blew like a hurricane, and it was so dark the captain did not know where he was. He intended to have anchored at a harbor in Grenadier Island, but we passed it without knowing it. The captain swore and cursed the wind when he found he could not reach the Island before dark, and then I thought we were in danger. A female passenger reproved him, and inquired if he was not ashamed to swear so. He made no reply, but he swore no more that night." [An encouraging example of the value of faithful reproof.]

88. "After we passed the Island we looked back, and beheld a large raft with a fire upon it. When we saw the light we hailed those on the raft, and learned from them that we

were near some dangerous rocks. We should no doubt have found a watery grave if we had not seen the light on that raft. They had come to anchor in consequence of the storm. We turned our old scow around, and came to anchor along-side of the raft, on the north side of Fox Island. Henry Ryan and the rest of the company left the vessel and went on the Island, where there was a house of entertainment.

89. "Bishop Asbury and I remained on the boat till morning. There was no cabin; it was an open boat, and the wind was howling, and the storm beating upon us. In order to make the Bishop as comfortable as possible, I made him a bed, covered him with the blankets we carried with us, and fixed the canvas over him like a tent, to keep off the wind and the rain. Then I laid down on the bottom of the boat on some stones placed there for ballast, which I covered with some hay I procured at Kingston for our horses.

90. "At midnight a sudden squall struck our frail bark; the canvas flapped and awoke and alarmed the Bishop. He cried out, 'Henry! Henry! the horses are going overboard.' I quieted his fears by telling him all was safe, that it was merely the flapping of the sail in the midnight winds. He then lay down again, and was quiet till morning. The reader will remember that I had no sleep the night before, but travelled nearly forty miles; and on the Lake it was difficult to sleep under the circumstances I have described. No shipwrecked mariner who had endured the darkness of a stormy night on the ocean, was ever more rejoiced to see the light of the morning than ourselves. 'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.'

91. "In the morning we went to Fox Island for our breakfast, which tasted good, as we lay down the night before supperless. Then we set sail for Sackett's Harbor, and arrived there

about two in the afternoon in safety, after the perilous storm and tedious night, and we were never more glad to set our feet on terra firma.

"92. We dined at Sackett's Harbor, and then set out in a thunder shower towards the seat of the Conference. It was singular to see the feeble old Bishop, who had such a rough passage across the lake, moving forward in a heavy rain, amid lightning and thunder, showing that in his estimation 'the King's business required haste.' In his journal he speaks of his sufferings, 'My foot swelled and was very painful.' 'I have passed a night in great pain and disquietude.' 'Friday, sore, lame, and weary.'

93. "On Friday we reached Paris, where we met with Bishop McKendree, and the old veterans were overjoyed to see each other. Bishop Asbury wrote,—'My spirit rejoiced with dear Bishop McKendree; he nursed me as if I had been his own babe.' We were kindly entertained at Brother Elijah Davis's. It was a very pleasant and harmonious Conference. On Thursday evening it adjourned, to meet the next July, at *Niagara*, in *Canada*.

94. "Loring Grant, who still lives, an old veteran, and Isaac Puffer," [afterwards to travel in Canada,] "known as 'chapter and verse,' or as a travelling concordance, were ordained deacons. The latter has fallen asleep Charles Giles, George Harmon, and others were ordained elders. They elected for their first delegates to General Conference, William B. Lacy, Anning Owen, Timothy Lee, James Kelsey, Elijah Batchelor, and William Snow." [No Canadians were elected, and but one who had labored in Canada, namely, Snow.] "It is singular they did not send one of their Presiding Elders, Gideon Draper, William Case, or Henry Ryan." [The leaven of opposition to the appointment

of these office-bearers by the Bishop alone, which afterwards developed itself so strongly, was already working. The preachers in general naturally thought brethren who owed their occupancy of this influential office to the *Bishop's appointment*, would not vote to have the office *elective*.]

95. The appointments for 1811–12, for Canada, made by the New York, New England, and Genesee Conferences, were as follow:—

LOWER CANADA DISTRICT.

(New York Conference.)

Joseph Samson, Presiding Elder.

Quebec—Joseph Scull.

Montreal—James Mitchell.

Ottawa—Samuel Luckey.

St. Francis River—Robert Hibard.

Three Rivers—(Probably Samson's special charge, as last year.)

Dunham—(New York Conference) S. Scomborcer, Timothy Minor.

Stanstead—(New England Conference) Joseph Dennett.

UPPER CANADA.

Henry Ryan, Presiding Elder.

Augusta—John Rhodes, John Reynolds.

Bay of Quinte—Thomas Whitehead, Edward Cooper.

Smith's Creek—Joseph Gatchel.

Yonge Street—Andrew Prindle.

Niagara—Isaac B. Smith, Peter Covenhoven.

Ancaster and Long Point—G. M. Densmore, Enoch Burdock.

Detroit—Ninian Holmes, Silas Hopkins.

96. From the above list of *Canada* Stations, it appears that our principle subject—the Rev. William Case—was still in the

United States department of the Genesee Conference work. He was continued on the Cayuga District as Presiding Elder. Indeed, he may be said never to have come down to ordinary Circuit work again. The Rev. Dr. G. Peck, then a boy, informed the author that he remembered our subject of that date, and that his boyish fancy was impressed with Case's commanding appearance and picturesque costume. He rode about his District well mounted, his fine person clad in a suit of parson grey; the coat being gracefully rounded in front, while his breeches and stockings set off the fair proportions of his nether limbs to advantage. These grave but symmetrical habiliments well comported with the moral purity and sober dignity of his character and conduct.

97. The work of God was prosecuted with self-denying vigor, and corresponding success by himself and the brethren in the District, as we learn from sundry incidental hints in the fascinating work on "Early Methodism within the bounds of the Genesee Conference," from the pen of Dr. Peck. In the following extracts, we learn somewhat concerning the spirit in which he and his subordinates prosecuted their work, and the difficulties under which they had to labor. Take the following reminiscences of the Rev. Ira Fairbank:—

98. "I was one of those who stood in the itinerant ranks from 1810, when I received an appointment from William Case, Presiding Elder, on the Black River Circuit, with old Brother Willis, which embraced the most part of the Black River territory. In 1811, I was received on trial, and appointed to what was then called Mexico Circuit. Reuben Farley was my colleague. This Circuit embraced a large territory: a part of Sandy Creek, Readfield, Camden, Bengal, Williamstown, Salmon River, Richland, Mexico, and as far west as the Oswego Falls, having to pass through a twelve

miles dense wilderness twice every tour round the Circuit. This was a year of labor, sacrifice, and suffering, but of great spiritual prosperity. Although we had to preach often in log shanties, yet we found warm receptions, warm hands and hearts, and were made welcome to the best their cabins afforded. There was more in those days than a cold 'How do you do?'

99. "One circumstance I will relate. At one of my Sabbath appointments old Brother Bennett, who had come ten or twelve miles to meeting, requested me to preach in his neighbourhood on some week-day; the place was ten miles through the woods on Salmon River, and was a fishing ground of ten or a dozen families. On visiting the place I found a people who had no Sabbath or religion, but abounded with family and neighbourhood quarrels. Preaching being a novel thing, we had a full house. After preaching, I told them that it made us twenty miles extra travel to preach to them, and we had no other object in view than the salvation of their souls, and if they would unite in society as seekers we would give them regular preaching. They might have four weeks to think on the subject. I would leave an appointment for my colleague in two weeks, and come again myself in four weeks when the question would be determined. My colleague reported favorably, and when I visited the place again I found a good attendance. After preaching I read the Discipline and explained it; then I wished all who desired to join the society to arise. To my surprise all the congregation arose but one man, and he left the house. I suppose that all were unconverted but Brother Bennett. One of the new members said to me, he thought the man who left the house much to blame that he would not join society, seeing we took so much pains to come and preach to them, and he would talk with him for that. I felt in singular circumstances, but told them

I would preach in the evening and meet the class. The pine forest was literally illuminated with torches. I gave them a short talk, and proceeded to meet our new class. I found some deeply impressed in their minds, and they wept; but some very raw materials. I reported the state of things to my colleague, and told him to take into the class the balance of the neighbourhood if he could. He did so, with the exception of one family, and found that God was at work in power among the people, and in a short time, before the year closed, it was one of the most spiritual and deeply experienced societies on the circuit; some professed entire sanctification.

100. "To give a specimen of their zeal: at our last Quarterly Meeting in that year, which was held in June or July, (1812,) they started with two sleds, with two yoke of oxen to each, a distance of ten miles; the women rode, the men went on foot and they were the happiest company at the Meeting. *Brother William Case was our Presiding Elder.* I received $25 quarterage that year, and at the end of the year I owed nothing. We lived with the people; when they had venison, we had it; when they had salmon, we shared with them. I learned that this society has ever been held in high esteem for their christian fidelity, and we have in its origin the benefit of that rule that admits all who desire salvation to join on trial. I think we received about one hundred on probation." There was a nett increase on Mr. Case's District that year of *five hundred and eighty-nine.*

101. Mr. Case's own personal ministry at this time was very powerful, as will be seen by the following incident, recorded in Dr. Peck's "Early Methodism," which, but for inadvertency, we should have presented a little earlier in our story. Speaking of a somewhat hardened place in the Cayuga Circuit, called Courtland, the Doctor says:—"During this

year the first Quarterly Meeting was appointed for this place. It was understood the Presiding Elder would be present, and as the members from the surrounding towns were expected, it promised to be a season of unusual interest to the families residing in the settlement. In this they were not disappointed. The meeting was held in an unfinished barn, where a large congregation convened for public worship. Mr. Case selected for his text on the Sabbath, Rev. iii. 4: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' He is said to have preached with such a measure of the Divine Spirit that multitudes were not able to resist the appeals which he made, and from that day a deeper religious influence pervaded the community than had ever existed before. Elder Case did not visit Courtland again in the discharge of his official duties during his stay on the District, but the labors of that day were not in vain." But we must turn from Mr. Case to the land from which he was but briefly absent— to Canada.

102. The absence of no less than *six* out of the names which appeared in the list of the previous year's Stations, (1810–11) from that of the one of which we write, (1811–12) leads us naturally to inquire what became of them; and, where the separation is final, to give them a parting adieu. Three out of the six—namely, Garlick, Kilbourn, and Pattie—removed from the country forever; one, namely, Thomas Madden, like his friend Case, was only absent a few years; and the remaining two—Perry and Freeman—located within the Province.

103. When last we mentioned Heman Garlick, we entertained a fear that we would not be able to learn any more of him, and we expressed nearly as much; but we have since found, that he continued in the New York Conference till he finished his itinerant career, which was in a few years after

leaving Canada. During the year of which we are now writing, he was stationed as assistant Preacher on the Plattsburg Circuit. The next year (1812–13) he remained there in charge, but there was a diminution of members. Perhaps his health was declining, which unfitted him for the vigorous prosecution of his work; because we see that at the next Conference, in 1813, he superannuated. In that relation he continued till 1815, when, perhaps despairing of ever being able to perform effective service, and not wishing to be a burden on conferential funds, he located. We have not inquired further about him, as to whether he ever returned to a connection with the Conference or not, but leave him till "The Lord writeth up the people." We have since learned from a surviving brother of his, Capt. W. A. Garlick, of Brome, C. E., whom Heman was the instrument of converting, that he settled in the State of N. Y., and continued steadfast till his death, which took place so lately as 1857, and that he passed away triumphantly.

104. In parting with the Rev. David Kilbourn we are glad that we are in circumstances to furnish particulars about his early antecedents which we had not the means of furnishing in the usual place, as well as much relating to his after career. He was one of an ancient and wide-spread family in the United States and Canada, as well as in Britain, whose patronymic is variously spelled. David was one of the *seventh* generation from Thomas Kilbourn, who emigrated in an early day to New England, and who was "the common ancestor to the Kilbourns in the Western Continent."

105. "He was," says the family chronicler, the immediate "son of Capt. Ebenezer Kilbourn, of Gilsun, N.H., where he was born, Oct. 22, 1784. In early manhood he was licensed as a local preacher in the Methodist Episcopal Church, and

became connected with the New England Conference in 1808. His first appointment was Union River, Maine, at that time the most eastern circuit in the United States. He was transfered to Readfield, Me., in 1809." In 1810 he labored on the *Stanstead Circuit, Lower Canada.* "He was by this time esteemed as one of the most faithful and powerful preachers of the denomination with which he was connected. In 1815 he was appointed Presiding Elder of the New Hampshire District, and he subsequently received the same appointment in the Portland, the Springfield, and the Boston Districts. In the interval between these several appointments, he discharged the duties of the pastoral office with great acceptance and success in several of the largest towns and cities of New England, having being stationed in Portland, Lynn, Lowell, Boston, and Providence. Besides being frequently a Delegate to the General Conference, and an officer of various benevolent associations, he was a member of the Board of Visitors of the Wesleyan University, from 1833 to 1836, and Vice-President of the 'American Sunday School Union' in 1845. He was a Presiding Elder of Districts sixteen years." He died July 13, 1865, aged eighty, but the particulars of his death have not reached us. His history furnishes another example of the benefit of spending the early years of the Methodist ministry in hard circuits, and another instance of the good materials of which the early Canadian preachers were made.

106. We placed Elias Pattie among those who removed from the Province for ever; but whether he removed at once is more than we can say—indeed, we incline to the opinion that he did not, for the following reason: The Augusta Register says, he baptized Samuel Wright Heck, afterwards a preacher, who was born Dec. 30th, 1816. He is returned

among the "located" for this year (1811–12.) It was a pity this popular and powerful preacher had not more stable attachment to that sublime work which he had such eminent abilities for promoting. Perhaps his frequent domestic bereavements had something to do with his changeableness in this particular. He was twice left a widower, and was thrice married. His fine personal appearance would not allow him to seek long for a wife. He ultimately went westward in the United States, and resumed his itinerant labors. The formation of the Michigan Annual Conference exhibits his name on the roll of members. He was among its superannuates from 1836 to 1838, at which latter date he located altogether. He was a while in the Ohio Conference. This is all we can tell of our noble Elias Pattie.

107. Thomas Madden, one of the missing, was removed, but not finally. Happily his absence, like that of his friend Case, was but for a time. He was stationed this and the following years (1811 and 1812) in charge of the Charlotte Circuit, New York Conference, which was included in the Champlain District, with genial Samuel Draper, late of Canada, for his Presiding Elder. During the latter of these two years the war between Great Britain and the United States broke out; and intercourse being cut off, he was detained in an alien country. The first act of hostility was perpetrated by the United States, on the sixteenth of May, 1812, and war was formally declared by the American Congress on the eighteenth of June following. At the Conference of 1813, Mr. Madden was appointed to the charge of the Brandon Circuit, Vt., in the same District. The Rev. D. B. Madden, son of our present subject, was unable, after special inquiry, instituted a few years ago, to glean any incidents connected with that period of his father's labors in the States, although his mother

often referred to their sojourn in that country in after years. His sainted daughter, Eliza, was born in Vermont. It is very doubtful whether Mr. M. staid the year out on the Brandon Circuit, if, indeed, he went there at all. For this doubt, we shall assign our reasons when we come to speak of the supply and management of the Canada work during the war.

108. Robert Perry's disappearance from the list of itinerants was a "location." It was a pity, but, considering the exigency of the times, perhaps a necessity. He had been married at the early age of eighteen, and had some children. But his wife died before his going into the itinerant work, and it is believed he remained single nearly the whole time of his travelling. It may have been that the care of his children, who perchance could no longer well be kept among his relations, obliged him to marry, and with marriage, in that day, usually came location. He continued to serve the old connexion in a local sphere till about 1816, when, alas, he identified himself with the "Reformed Methodists," of whom more anon. When they come into sight, we shall have something more to say of good, but narrow-minded Robert Perry.

109. Daniel Freeman, as we have seen, also located at the beginning of this Conference year (1811–12.) Marriage, too, in his case, most likely was the cause of location. As he settled in Canada, (we believe in the township of Windham, Long Point,) it is probable he married a Canadian lady, and perhaps one in that part of the country, which constituted the western extremity of his only Canadian Circuit. He transferred what property he had in New Jersey, which was considerable, to his new home, and went into the business, we have been told, of milling and cloth dressing

110. He, however, unlike Perry, continued faithful in his allegiance to the Church of his early choice. His usefulness as a local minister, and the great respect shown him, have been referred to. He was in labours abundant, and continued faithful to the end. He closed his mortal career at the residence in Windham, March the 10th, 1835

111. The particulars of his demise are set forth in a letter to the then Editor of the *Christian Guardian*, dated April 11th, 1835. They are as follow:—"The painful task is imposed upon me to communicate to you the mournful tidings that my dear father is no more. Yesterday morning we had hardly finished our family devotions, when we saw that a change was taking place. I removed him from his chair to his bed, and in less than five minutes his spirit had taken it's flight. I held him in my arms till the 'weary wheels of life stood still,' and without a struggle or a groan he closed his eyes forever on earthly things. We are left to mourn, but blessed be God! not without hope. We have lost a father, but heaven has gained a saint. Our tears flow in quick succession, but angels shout, 'Another pilgrim has found his way hither.'" Two of Mr. Freeman's daughters married into the Wesleyan ministry; and his son, D. M. Freeman, Esq., of Windham, is a worthy member of his father's Church. Most of the above particulars have been obtained through the active politeness of Mr. George Wilson, an appreciating, pious neighbour of the Freemans.

112. Beside those reported in the above two categories, located and removed, we discover, somewhat too late, that there is another who might, in military phrase, be returned as "missing," a term which is applied after a battle to those who cannot be found among the wounded or slain, or whom they do not know to be taken prisoners. JOSEPH LOCKWOOD

has no appointment either in Canada or the States, and he is not returned among the located, supernumeraries, superannuated, expelled, or deceased. We find his name no more, anywhere, on the itinerant roll.

113. He seems to have irregularly desisted; and we think he remained for some time within the bounds of his last circuit, Yonge Street, in the useful capacity of a school teacher, which profession he afterwards followed in different places for many years, and for which his good education abundantly qualified him. He was scarcely at any time ardent and enduring enough for a Methodist preacher in that day in this country. Seventeen years afterwards we made his acquaintance in Belleville, where he held the position of local preacher without orders, showing that these had been withdrawn or surrendered. His preaching was preferred by the more educated people in our congregations. The relation of local preacher he held till the Episcopal disruption in 1834, when he sided with his dissatisfied local brethren. He did not, however, remain with them many years. He now for a long time has sat under the Wesleyan ministry, and several of his children are devoted members of the Church. One is the worthy companion of an experienced and faithful Wesleyan minister, the Rev. Wm. Coleman, residing in Brighton; and his aged companion, one of the old Palatine stock, is also alive. May they end their days in peace!

114. In place of those six brethren from whom we have just parted company, seven others came into the work, from one source or another, to supply their lack of service. We begin at the East, as usual.

115. The first on our list of new arrivals was a young man, we think of New England origin, who was sent to range the picturesque banks of the rapid Ottawa, among their

then simple, loving inhabitants. His youth, his comeliness, his pleasing manners, his piety and devotion, joined to his precocious ability as a preacher, took amazingly with the people. They spoke of him twenty-one years afterwards, when the writer traversed the same interesting ground, with rapture. This young man was in after years to be the Presiding Elder of various districts, Book-Agent, and Editor, and to be President of a College, and to be known as the Rev. Dr. Samuel Luckey.

116. We do not, however, remember many incidents concerning his sojourn in the Ottawa valley, although he was so much spoken of, beyond the one connected with poor Hibbard, in Brother Hyatt's barn, in the East Settlement, already related; and one other, which will serve to show how they had to rough it in those days. Mr. Luckey had some business to transact in Montreal, and, facilities for travelling not being many, he availed himself of the kind offer of Squire Brush, of Point Fortune, whose house, though a Presbyterian, was "a lodging place for wayfaring men," to accompany him in an open boat of his that was about to make a voyage to that city. On their return, it being late in the fall, they were much delayed by stress of weather, by which means their provisions were quite exhausted, and they suffered much from hunger as well as cold. Coming to a landing place at one time, Mr. Luckey ran to one of the houses, which were all inhabited with French, and asked for food. And, not being acquainted with the French language, to indicate what he wanted, he pointed to his mouth. The Frenchman, thinking from the gesture towards his face, and the length of Mr. Luckey's beard, arising from want of facilities to perform his toilet for some days, that he wanted shaving, with true national alacrity and politeness ran and got him his *razor!*

This was asking for bread, and receiving somewhat worse than a stone. Whether he obtained the bread in the issue we did not distinctly learn. But they suffered much in that voyage. As he is to be appointed once more to the Province, we hope to furnish further information concerning this noted minister.

117. The other two new labourers for Lower Canada, STEPHEN SORNBORGER, appointed to the charge of the Durham Circuit, and JOSEPH DENNETT, who labored alone on the Stanstead Circuit, did not continue, either of them, long in the work; and not dying in connection with any Conference, if dead, there is no official memorial of them to refer to. Our notice of them, therefore, must be short.

118. Sornborger was received on trial in 1807, and appointed that year to the Fletcher Circuit in Vermont; in 1808, he laboured on the Brandon Circuit; in 1809, he was ordained deacon and sent to Cambridge; and in 1810 he was sent to Charlotte. And now, in 1811, we find him in charge of this important Lower Canada Circuit over a very worthy colaborer, Timothy Minor. But, alas, at the end of the year he is returned in the Minutes (for 1812)—"*expelled!*" What his crime was, whether moral, theological, or ecclesiastical, we have not the means of informing the reader. Whatever it was, the sad close of his ministerial career is another admonitory beacon to those who come after.

119. Joseph Dennett had been a less time in the ministry than Sornborger. He had been received on trial one year before coming to Canada, and was that first year appointed to Barnard. Though not in orders he is, the year of which we write, in charge of the very important Stanstead Circuit; and he must have done well, for he had an increase of *thirty-eight* members.

120. John Rhodes is the fourth new name which appears among the ministerial staff for Canada, during the year 1811–12. His antecedents, given as below, received the imprimatur of the Conference in connection with which he first entered the ministry, and within the bounds of which he died, whose members must have known him thoroughly.

121. "The subject of this notice was born in Northampton County, Pa., September 17, 1783. His ancestors were of the Society of Friends, and were associated with William Penn in settling Pennsylvania. When about twenty years of age, he left the home of his parents and became a resident of Carlisle, where he became acquainted with and interested in the Methodists. In the year 1804, or 1805, he obtained 'peace with God through our Lord Jesus Christ,' and subsequently attached himself to the Methodist Episcopal Church. Soon after his conversion he received the impression that he was called to the ministry, but long debated with his convictions whether he should go forth as a herald of the cross. He finally yielded to the impression that he was called of God to the work of the ministry, and was admitted into the Baltimore Conference, at its session held in Georgetown, D. C., March, 1808. Immediately after his reception into the Baltimore Conference, he was transferred to the Philadelphia Conference, and appointed to Northumberland Circuit." Perhaps it was thought a preacher of Quaker parentage would be more useful in a Quaker State. In 1810 he was ordained deacon, and sent to the Seneca Circuit, N. Y., within the Genesee Conference. At the beginning of this Conference year he was sent to Augusta Circuit in Canada, where we heard him spoken of in the highest terms.

122. From all we heard in our early travels of Rhodes, and from what we can gather from all sources, he proved,

while here, a wise, worthy, good man, and a very respectable preacher. As he abode in the Province during its period of then approaching trial, he will come in sight frequently in our forthcoming pages.

123. GEORGE WASHINGTON DENSMORE, though sporting such a formidable name, was a very little man, a native of the United States, who had been received on trial two years before coming to this Province, namely, in 1809, in the New York Conference, and that year appointed to the Cayuga Circuit, with Elijah Batchelor as his senior colleague. That field of labour must have severely tested the activity and endurance of the little man, as the reader will think from the following description of it from the pen of one who had previously travelled it:—"The Cayuga Circuit extended from Lake Ontario on the north to a line near the old turnpike running east from Ithaca on the south, and from Cayuga Lake on the west to the Cincinnatus Valley on the east. It was nearly as large as some modern Conferences, and yet the unconquerable energy of two itinerant ministers enabled them to make regular visits to all its parts, and preach the Gospel to as many of its inhabitants as were willing to hear. To accomplish this, extensive forests had to be threaded, without the least semblance of roads, and often with no other directions for their journey than the marks on the trees. Rivers had to be crossed without the help of bridges, mountains ascended and descended with neither companion nor guide, and suffering and peril in a thousand forms endured without human alleviation or support. Added to all this, those itinerants were often reduced to extreme want, from the poverty of their brethren and the limited compensation which they received for their labors. Indeed, the subject of pay did not seem to be taken into the account. They lived with the settlers on the scantiest fare, and suffered with them, for the

sole purpose of winning them to Christ. The record of such examples they have given as is seldom to be found on the page of uninspired history."

124. Mr. Densmore had labored the year immediately preceding this one, namely, during 1810, on the Ontario Circuit, in company with two other brethren. This, too, was an almost boundless field of labor. At the commencement of the year of which we write, he was ordained deacon, and appointed to Ancaster and Long Point, which we have seen was a sort of two-fold Circuit. He is remembered by the older Methodists of the country as a mercurial, humorous, little man, very playful among children and young persons. He made the people laugh out of the pulpit, and weep when he entered it. He was a gifted, heroic, effective preacher; and being unencumbered with family ties, he rendered good service while he remained in the Province. We shall see more of him.

125. Enoch Burdock, or Burdick (as his relatives spelled the name, and as it has always been pronounced in the Province) had been married and settled in the township of Oxford, near where Ingersoll now stands, before his conversion.

126. His wife became a member of the first society formed in that township, which was organized by Nathan Bangs about the year 1801. Burdick, yet unconverted, was exasperated at his companion being proselyted to the despised sect, and wrote an authoritative letter to Mr. Bangs, telling him to take off her name from his church register. The preacher returned the letter, with the admonition underwritten, "Prepare to meet thy God, O Sinner!"

127. What immediate effect this mode of treatment had we do not know, but Burdick soon thought and felt differently on the subject of religion himself, and united with the Society.

The particulars of his conversion we have not learned, but it was evidently a clear one, for he soon began to preach; and Mr. Corson, who was his neighbor in after years, pronounces him a "remarkably zealous, popular, and powerful local preacher."

128. These gifts were sufficient to recommend him to the travelling ministry, despite the burden of a family, and he was appointed to Ancaster and Long Point, which western division of the Circuit included his home, where it is likely his family continued to reside. He was the associate of Mr. Densmore, whom we have just introduced to the reader.

129. As he remained in that Circuit the next year, by the time it comes under review, we may have materials to speak of the character and success of his ministry at that time. Physically he was a great contrast to his diminutive colleague. Burdick was above the middling height, and besides he was compact, full-chested and heavy. A pleasant, commanding voice issued from that deep, broad chest.

130. Silas Hopkins, the last of the new laborers, unlike Burdick, was *single* and young in years. He was the son of a well-to do yeoman of the country. Silas (or "Sile," as his neighbors called him) was a native-born Canadian. His father was a godly man, and a gifted exhorter in the Methodist Church. This young man had piety and zeal, but very slender ministerial abilities, if the recollections of some of his parishioners, who were certainly not very severe critics, were not sadly at fault. He is being sent at the commencement of his ministry to Detroit, or Thames, with a colleague able and willing to develop anything improvable in him. That colleague is the urbane and rather scholarly Ninian Holmes. Thus have we introduced all our new friends for this year to the reader.

131. As to the changes and positions of those laborers, still in the work, who had been in this country the year before this, Mitchel and Scull exchange Circuits—Mitchel going from Quebec to Montreal, and Scull going from the latter place to the former. But we learn nothing special of either or their work; only, that Quebec decreases in members, and Montreal has an increase.

132. EDWARD COOPER comes over from the charge of the St. Lawrence Circuit to a subordinate place on the Bay of Quinte, under the fatherly supervision of the Rev. Thomas Whitehead. They have an increase of members.

133. John Reynolds leaves Smith's Creek, and becomes the colleague of Rhodes on the Augusta; and Joseph Gatchel takes his place on his last year's charge. He was spoken of many years after by the people in Haldimand as fervent and faithful, but very boisterous. Andrew Prindle moves from Niagara (where he gives place to Isaac B. Smith,) to succeed Gatchel on Yonge Street.

134. The prospects of the country, and of the cause of religion in the country, at the beginning of the Conference year, of which we write, (1811–12) were flattering, even in the judgment of the wisely observant Asbury. Bishop Asbury's estimate of the prospects of Canada will appear from the following extract of a letter written by him, dated Sept. 2nd, 1811, and addressed to the Rev. Joseph Benson, London, England. He says:—

135. "I never felt as I do now for Upper Canada. I visited that part of the country at the hazard of my life, having travelled *eight hundred* miles, with my feet in a high state of inflammation. Our prospects are great in the Provinces; and I must, if possible, extend my labors. An overseer among

us ought to be, as it were, all eye, all ear, that he may rightly discharge the various and important duties of his office." The numerical increase for the two Canadas was of a character to intensify the above expectation with regard to the Provinces. It was no less than *five hundred and seventy-two.*

136. But it is not in the mere matter of numerical increase to their own denomination that we must estimate the beneficial results of the labors of these pious and intelligent men; for although few of them were really scholarly, yet they were all in advance of the great bulk of the people in intelligence. When this consideration is joined to the fact of their religious knowledge and character, their conversation in the several families where they sojourned—and, be it remembered, they lived among the people—must have been of incalculable benfit to those families. Their lively and instructive talk at the fireside, made their coming anticipated and greeted with the liveliest interest. Besides which, they were indefatigable salesmen of good books, which they carried about with them in their saddle-bags. To this they were impelled, partly by a sense of duty and respect to the rule of Conference on that subject, and partly by necessity; for the little profits they made on books sold, went to supplement their very small allowances. Farther, they had the use of the books themselves, both before and after they were sold. Thus their own and the people's improvement was promoted. The result of the preachers' efforts in this line was that the principal Methodist families in the early days were better supplied with standard books in theology and religion than similar families are now,—not only relatively, but often really. What a boon were these publications in the then tardy state of communication with the outside world.

137. As an example of this tardiness we may remark, that

the "YORK GAZETTE," (the only paper then published west of Kingston) for November 13th, 1811, now lies before the writer, a coarse, flimsy, two-leaved paper, of octavo size. The department of "news" is pretty large, but "news much older than their ale." On this, November the 13th, they have, wonderful to say! New York dates so late as October the 23rd; Charleston, of October the 1st; Philadelphia and Boston, of October the 19th; and a greater exploit still, Halifax dates of October the 9th; Baltimore dates of October the 22nd; and they have even London (England) dates so recent as September the 20th!

138. Such as those above mentioned were the activities and prospects of Methodism in Canada at the close of 1811. Alas, that they were destined, not only to be obscured, but greatly retarded for a time by the fell demon of WAR.

139. We are sorry that the plan we have imposed on ourselves, leaves us no method of marking, by some prominent and noticeable caption, the period upon which we are now entering—a period of three years duration, in which Canada was left pretty much to her own ministerial resources, under the direction of Mr. Ryan—namely, THE TIME OF THE UNHAPPY AND UNNATURAL WAR OF 1812 BETWEEN GREAT BRITAIN AND THE UNITED STATES, which continued two years and six months, during which period Methodism in Canada was not reported in the American Minutes, which are the principal guide in an inquiry such as ours.

140. The Genesee Conference was appointed to meet at the close of the ecclesiastical year, 1811–12, namely:—On July the 23rd, 1812, at Niagara, in Upper Canada, by which we are to understand "Warner's Meeting-house," near St. David's; but as the declaration of war by the American Congress was published the 18th of the preceding month,

which itself had been preceded by one act of hostility, the bishops and preachers of the American division of the Conference thought best not to cross the line; but they turned aside to Lyons, where the Genesee Conference was organized two years before, and held the session there.

141. None of the brethren laboring on the Canada side, most of whom were British subjects, went over. It is probable, although we are not certain, that they met at the place appointed, where some sort of deliberations would take place. The main body of the Conference, with the bishops in their midst, made the appointments, as usual, for both sides of the line. And it is worthy of remark, that this year the Lower Canada District returned to its former place in this Conference. Nor was the Canada work any more parcelled out among different American Conferences—unless, indeed, the two border Circuits.

142. We will now give a list of the Stations for 1812–13, that it may be seen who of the brethren remained in their ranks after the smoke and din of battle had passed away:—

UPPER CANADA DISTRICT.

Henry Ryan, Presiding Elder

Augusta—John Rhodes, Edward Cooper, Silas Hopkins.

Bay of Quinte—Isaac B. Smith, John Reynolds.

Smith's Creek—Thomas Whitehead.

Yonge Street—Joseph Gatchel.

Niagara—Andrew Prindle, Ninian Holmes.

Ancaster and Long Point—Enoch Burdock, Peter Covenhoven.

Detroit—George W. Densmore.

LOWER CANADA DISTRICT

Nathan Bangs, Presiding Elder,

Montreal—Nathan Bangs

Quebec—Thomas Burch.
Ottawa—Robert Hibbard.
St. Francis River—Samuel Luckey, J. F. Chamberlain.

BORDER CIRCUITS.

Dunham—J. L. Addoms, Wm. Ross.
Stanstead—Leonard Bennett.

143. Seven of the above were veritable British subjects. Ryan and Cooper were Irish. Hopkins, Reynolds, Holmes, and Covenhoven, may be written Canadians. Whitehead was born in the old Colonies, if not a U. E. Loyalist. Besides which, Burch, having been *born* in Ireland, was constitutionally a British subject.

144. From the above list of Stations, the reader will miss two names with which he has become somewhat familiarized —these are Joseph Scull and James Mitchel, who had alternated in the two principal cities of Lower Canada—Montreal and Quebec—for the two previous years, of whom we must give some account.

145. Scull went back to the Philadelphia Conference, whence he first came to our country, and received a station on the Talbot Circuit, as one of the colleagues of John Emory, who afterwards became a Bishop. The next year (1813) he appears among the superannuated; and in 1814, he located altogether—we opine marriage was the cause. We have learned nothing further concerning this "nice young man."

146. James Mitchel also returned to the Philadelphia Conference, which had been his starting point also, and received an appointment for the succeeding three years. The next (1815) he likewise appears among the "located." We can trace him no farther. These brethren may have returned to the work in after years, but the research to find out whether they did or not, would not be repaid by the discovery.

147. We also miss Joseph Dennett, who went back to the United States, and received an appointment at Barre, in the New England Conference, and the next year (1814) he followed Scull and Mitchel into the local ranks. We have neither learned nor inquired further concerning him.

148. We are now entering on a sort of *non-historic period*, where we have to grope our way as best we can. When the stations are published again for 1815, we miss from the roll of the Genesee Conference the following names, which were enrolled among the travelling preachers for Canada in the appointments for July, 1812, namely:—Edward Cooper, Silas Hopkins, Isaac B. Smith, John Reynolds, Joseph Gatchel, Ninian Holmes, Enoch Burdock, and Peter Covenhoven. It is a matter of laudable curiosity to see what became of them.

149. We take them up in the order in which they have been placed. Edward Cooper was appointed to Augusta, with John Rhodes and Silas Hopkins. How long he continued to travel we know not, but we are certain he did not hold on through the whole of the war-time. He had been received into full connexion at the Conference in July, 1812, and elected to deacon's orders; but as he could not reach the seat of Conference, he never received ordination. About the second year of the war he was found in Kingston, in a backslidden state, pursuing the business of a pedlar, but still with a warm side to Methodism, by George Ferguson, who will soon come into notice, and to whom Cooper showed himself very kind. Alas! poor, impulsive Irishman, we know not the cause of thy fall, nor thy ultimate fate.

150. Silas Hopkins was the colleague of Cooper at the beginning of the war, but the precise time of his desisting from travelling we are not informed. He is, in 1812, among those who remain on trial, and it is certain he was never

received into full connexion. He probably rendered some sort of service the most of the war time. He is now on the Augusta Circuit, but some of the Bay of Quinte people informed the writer that he labored on that Circuit about their period—perhaps, during 1813–14. They represented him as a very weak preacher, scarcely to be tolerated, and that he returned home to his father soon after. He, however, continued a local preacher (and lived somewhere about or above Burford) till the Episcopal disruption, when he went off with the brethren who organized that body. He maintained religion, we believe, till his dying day.

151. Isaac B. Smith, also, must be reported among the "missing" from the Conference roll at the close of the war. He located in Canada, and probably lived somewhere in the Niagara country. The cause of his retirement is unknown. Probably he and another brother who had dropped into the local ranks during the war, though they remained in the country, being of American origin, did so partly because they felt the awkwardness of their position. As he resumed his place in the itinerant ranks in after years, he will come into notice again.

152. John Reynolds was appointed to the Bay of Quinte Circuit with Smith at the beginning of the war, and certainly continued to labor there during a part of that struggle, for both he and others left that impression on the writer's mind in conversation on the subject. He did not, however, hold on quite through that stormy period. The disposal of his case is not accounted for in the Minutes of the Conference of which he was a member. He, therefore, seems to have discontinued like the rest, somewhat irregularly. The Rev. Ezra Adams says he located in 1814. He had received Deacon's orders, but for some reason he had not received Elder's

orders. He received these last as a local minister, twelve years after.

153. He settled first in the front of Sidney, and taught a school near where his father-in-law, Mr. Caleb Gilbert, an old Methodist of wealth and respectability, resided. Next, he commenced trading with the Indians for furs in the back woods, in which it is thought that for a time he forgot himself a little. He afterwards established a shop in Belleville, where he became in after years a successful and wealthy merchant. He was influential and useful in a local sphere, preaching a great many funeral sermons, and sometimes acting as the Recording Steward of the Circuit till 1834, when he headed the local preachers who organized the body now known as the "Methodist Episcopal Church in Canada," and became their first Bishop. He did not, however, travel at large. His death coincided very nearly in point of time with that of our principal subject, Mr. Case, to whom in former years he had been ardently attached. Let us hope that they met in heaven.

154. Joseph Gatchell is another in the list of those who cannot be found among the itinerants on either side of the line in 1815. He may probably be placed in the same category with Smith, locating partly, perhaps, on account of the suspicion that would attach itself to him as a native born citizen of the United States. He did not, however, retire till "wild war's deadly blast" was nearly "blown;" for Mr. Adams says "he was travelling in 1814, when Reynolds located." After his location, he settled at the Thirty on a rented farm, and then he bought a little one of his own—Mr. Playter says,—"on the Dundas Street." As he resumed travelling again after some years, he will come under the reader's eye on a future page.

155. Ninian Holmes is the next in order among those who

appeared not in the Minutes of 1815. He stands for the Niagara Circuit in the published Stations of 1812; but as Densmore, who was to have succeeded him on the Detroit, or Thames Circuit, removed sometime that year to the States, and certainly never went to his appointed charge, it is likely Mr. Holmes remained in that western country, in which he was the only Methodist Minister, and which he supplied with the word and ordinances of God till he was superseded by Mr. Hickock in 1815.

156. Mr. H. had married in that country—his wife was a Miss Newkirk—and he remained there in the position of a local minister, in which capacity he was undoubtedly popular. He owned a little farm, but he followed the occupation of school-teaching, in which he excelled. He was greatly beloved by his pupils, who, to use the expression of one who had lived there, "would give their eyes for him." Nor did he cease to be useful as a minister. The intinerants on the Circuit were not always in full ministerial orders, and Mr. H. dispensed the ordinances to the people. He also rendered himself of great service to the raw young preachers who were sent upon the Circuit, by assisting them in their studies; but for him, some of them would not have known their own language grammatically. In a word, his whole career was of such a character as to win the mede of universal approval from both preachers and people.

157. Alas, that his friends and the country should so soon have lost him! He died in 1829, in the prime of life, being at his demise only forty-four years of age. We copy the following estimate of his character, and particulars concerning his death, from the pen of the Rev. Egerton Ryerson, then Editor of the *Christian Guardian:*—"We have received a memoir of the Rev. Ninian Holmes, a pleasing and

highly respectable clergyman of the Methodist Church of Raleigh, River Thames, U. C. It is too long to give without abridgement. We therefore present our readers with the following extracts, which will give them an interesting but imperfect account of one of the most amiable and useful men that the mysterious dispensation of a wise Providence has removed from us.

158. "Speaking of him as a school teacher, in which important department he spent upwards of fifteen years, his biographer remarks:—'The pious deportment of our brother had a strong tendency to recommend the religion of the Saviour to the children committed to his care, several of whom have left the world, and there is good reason to believe they are with Christ; others are travelling the narrow way. As a minister of Christ, his manner was easy and natural, and in the pulpit remarkably solemn. Much impressed himself with his awful charge, he rarely failed to infuse the same spirit into the minds of his hearers. He possessed a remarkable faculty of arresting attention—not so much by the splendor of his style, as by bringing them into the immediate presence of God. His ideas were generally clear, and so well arranged that the mind was not fatigued in following him.'" His biographer ascribes to him the possession of a knowledge of French and Greek, as well as a thorough English education. "He had largely explored the fields of natural and moral philosophy, but made all his studies subservient to religion. As a man and a Christian, his manners were engaging.

159. "Mysterious are the ways of Providence. Surrounded by a numerous circle of friends and acquaintances, together with an interesting family, consisting of a wife and eight children, the eldest of whom had not completed his eighteenth year; much beloved by his brethren, and enjoying

the confidence of his fellow citizens, insomuch that even the infidel himself had appointed him an executor; and with a prospect of continued usefulness in the Church, it pleased God to remove him as it were with a stroke.

160. "On Sabbath he attended a Quarterly Meeting with the African brethren, at the site of the town of Chatham, where he preached from Matthew v. 16, administered the Lord's Supper, and walked home in the evening about five miles, to all appearances enjoying an unusual degree of health. Upon Monday he attended his school; in the evening ate supper with the family, and conversed cheerfully as usual. After family worship he retired to bed; and while he knelt at prayer he appeared to enjoy a peculiar manifestation. In a short time after he lay down, he complained of an unusual pressure in the head, and after a little raised himself up and vomited. He spoke but a few words after, and about three o'clock the next morning he ceased to breathe. A physician who was called pronounced it apoplexy. His temporal and spiritual concerns were so well arranged, that he had nothing to do but to die." Thus terminated the career of one of the purest, most amiable, and best qualified of Canada's early Gospel laborers.

161. The Rev. George Young, Wesleyan Minister, Mr. Holmes's son in law, says to the writer in a letter, "His tomb in the old church-yard, Dalson's neighborhood, near Chatham, C. W., bears the following inscription:—'In memory of the Rev. Ninian Holmes, who died May the 5th, 1829, aged 44 years. As a Minister of the Gospel, his talents were peculiar, in the exercise of which he displayed lively affection and deep concern to promote the happiness of man. Consequently his labours were approved and blest. This small monument is erected by the voluntary

subscription of a number of persons, who, deeply regretting the loss of so valuable a Minister, desire to perpetuate his memory. 'Blessed are the dead who die in the Lord.'"

162. We take up another of the class under consideration, Enoch Burdock, or Burdick, must not be confounded with his brother, the Rev. Caleb Burdick, who lived in the same region of country—first at Long Point, and after some years removed to the township of Malahide, where he resided till his death, which occurred so lately as July 2, 1858, who, it is said, sometimes travelled, (stopping some of the numerous gaps in the Minutes, which we now know not how to fill up,) and who was admitted, after the period of which we write, to orders as a local deacon by Bishop George. This second Mr. Burdick was the father of the wife of the Rev. Samuel Rose's youth, who went early to God. To which of these belongs the honour of leading our distinguished Canadian orator, William Ryerson, to Christ, we are not sure. Some ascribe it to one, and some to the other. We are sure it was one or the other. Mr. Caleb Burdick will come into view again, at present we are concerned with Enoch.

163. How long Enoch Burdick continued to travel after the war began, we have not ascertained precisely. The appointments for 1812 leave him on the Ancaster and Long Point Circuit, on the western member of which he most probably resided. The Rev. Ezra Adams, who will soon come into sight, says in a letter to the author, "I found Burdick located in Oxford," (his original home) in 1814," that was the second year of the war. He seems never to have removed from that home, till he removed finally to the United States at the close of the war. Some accounts say he itinerated in that country, others that he remained in a local sphere. A relative by marriage says he settled near Buffalo, N. Y. He

came over to Canada, his spiritual birthplace, in 1820, and preached in several places in the country with powerful effect. Farther we cannot trace this good man and good preacher. We know where goodness receives its reward.

164. Peter Conover, we think from all that can be learned, desisted pretty early in the course of the war. He married and settled in the township of Trafalgar, near the River Credit, where he followed the occupation of farming, and where he continued to reside till he died. He was much esteemed among those who knew him. For a time he preached as a local preacher. During a good many of the last years of his life he was, if we mistake not, scarcely regarded as a preacher at all. But he remained a member of the main central body of Methodists to the last. His ruling passion was shown in death, by bequeathing a liberal sum to Wesleyan Missions. His early affection for Elder Case was not forgotten. He died without issue. His relict, we believe, is yet alive, and resident near Oakville. Peace to the memory of lowly Peter Conover!

165. Beside those who located in Canada, whose cases we have considered, G. W. Densmore, N. Bangs, S. Luckey, J. F. Chamberlain, and Robert Hibbard require to be accounted for. To this task we now address ourselves.

166. The case of George Washington Densmore seems a little difficult of elucidation, the accounts of it are so conflicting. It is morally certain he went not to his appointment on the Thames, which was supplied by Holmes's remaining there; and it is positively certain that his name appears in the Minutes of the Genesee Conference for 1813, as appointed to the Broom Circuit, Oneida District, of which Mr. Case was then the Presiding Elder. The Rev. John Ryerson, who although not a member of the Church till after the war, obtained early

information of such matters, says "that Densmore availed himself of the Governor's proclamation, granting American citizens a free egress out of the Province, and left for the United States." The Rev. Ezra Adams, however, who began to labor on a Circuit in 1814, says in a letter to us, "I think that Densmore travelled the year out, and part of 1813." Since writing the above, we have found a published letter of the late Rev. Andrew Prindle, who itinerated in the Province through the war, in which he says, "Mr. Densmore left in 1812, under the proclamation, as an alien."

167. We incline to the opinion that he remained in the Province during a part of the war-time for the following reasons:—First, because of the incident picked up and recorded by the Rev. Jas. Hughes: "Some weeks ago, inquiring of Father Van Norman about the past, he said, 'Come, and I will show you the spot where Peter Vannest lodged for a night between two pine trees, having lost his way in the forest,—of course I looked at the spot, but how changed! the wilderness has become a fruitful field, and the then trackless forest has the Great Western Railroad passing within a few rods of the spot where the pine trees sheltered Vannest for a night. He then asked me if I had known G. W. Densmore? I replied in the negative, but that I had seen his name in the early Minutes of Conference. Well, he was travelling on horse-back, at the commencement of the war of 1812, through the lonely paths of those days, when he was suddenly accosted by an Indian, who looked sharply in his face with the ominous words, 'You be Yankee,' then laying his hand heavily on his thigh, and feeling of it, said, 'You be good to eat.' However, George Washington Densmore was allowed to escape being made a cannibal feast, but though the interview did not terminate his mortal life, yet it did his min-

isterial career in Canada, as he sought and obtained an opportunity, without unnecessary delay, of returning to the United States." We incline to the opinion that he stayed awhile, also, for the following reason, the Minutes give him only two Canadian Circuits, the Ancaster, &c., and the Detroit, or Thames; and yet the writer is certain that he heard of his labors in the Bay of Quinte country, about Belleville, on both sides of the Bay; and he thinks the people told him it was war time. He might easily have gone on for a time in a place like that, so remote from the lines, although an American citizen. He is remembered in Sidney and Ameliasburgh as a very lively and pushing man, who would cross the Bay in any sort of a craft that offered sooner than miss his appointments. Once he and two of the sons of "Father Gilbert," Stephen and Caleb, received a 'ducking' by the upsetting of their canoe; an accident that was mostly owing to Mr. Densmore's own playfulness. The boys liked his company, how much soever, they may, or may not have been edified by it.

168. From the period of Mr. Densmore's return to the States, till the organization of the Oneida Conference, into which he fell upon that event, he labored on the Wyoming, Lebanon, Manlius, Chenango, Cayuga, Homer, Marcellus, Oswego, and Fabius Circuits. His remaining itinerant labors were bestowed on the Fabius, Manlius, Cayuga, and Danby Circuits. In 1836, after about twenty-six years of toil in the Gospel field, the little man located, to shift for himself as best he could, without connexional aid, during his declining years. How he fared after his itinerant labors closed, we regret exceedingly that we have never learned. The Rev. Dr. Peck pronounces him, while in the effective ranks, "a working man, and successful; an

eloquent and powerful preacher," and says that "the work prospered upon his charges."

169. As to the case of Nathan Bangs, Samuel Luckey, and J. F. Chamberlain, it is explained by one of the three, the Rev. Dr. Luckey, in a letter to Dr. Bang's biographer. "Mr. Asbury found it difficult to get men to supply the work in Canada, in consequence of the threatened rupture between the United States and England. Rev. J. Scull, preacher at Quebec, and Rev. J. Mitchell, at Montreal, declined returning to Canada. Mr. Samson, the Presiding Elder, had left his work and never returned to it. Considering Canada as Missionary ground, Mr. Asbury would not appoint any but volunteers to it; and under the circumstances he found it difficult to get any to volunteer. Rev. T. Burch, who was a British subject, agreed to go to Quebec. Seeing the reluctance of others, Dr. Bangs, after declining the offer of the appointment, magnanimously volunteered to fill the other vacancy at Montreal. This was a noble example to men of inferior claims. He had reached a position which would secure to him any one of the best appointments in the States. But with this justly-merited position, he surrendered all claim to a privileged appointment, in order to meet the call of the work where others refused to go. He was accordingly appointed to Montreal, with the charge of the Lower Canada District. The preachers appointed to that field were at Montreal, Nathan Bangs; Quebec, Thomas Burch; Ottawa, Robert Hibbard; St. Francis River, Samuel Luckey and J. F. Chamberlain. But none of these were able to reach their appointments except Hibbard and Burch. The former was drowned soon after in attempting to cross the St. Lawrence, and the latter took charge of the Church in Montreal, being protected as a subject of the British Government. Luckey and Chamberlain, being unable to cross the line with safety, found

employment in the regular work in Vermont, within the New England Conference. Dr. Bangs from the same impediment, found himself far separated from his associates, and without a definite field of labor. He did not remain idle, however. He was employed by the Presiding Elder on Croton Circuit, where he did effective service."

170. The failure of Mr. Bangs to reach his appointment was a great loss to Canada; during his absence from this country he had proved himself a superior man as a preacher, administrator of the discipline, ecclesiastical legislator, and writer in defense of Methodism. Had he entered the province again, he would have been likely to have remained, as it was the home of his wife and his own spiritual birthplace; in which event, the gain to Canadian Methodism would have been of incalculable importance. His subsequent career is familiar to all who are acquainted with the history of American Methodism, it being intimately connected with the rise and progress of the Methodist Episcopal Church. He afterwards became Presiding Elder, Book Agent, Editor of Connexional Journals, President of Middletown University, and only just escaped being a Bishop. "The last entry but one in his journal was made on his birth-day. He wrote in a very legible hand, 'May, 2, 1860. This day I am eighty-two years of age. My health and strength have much improved within two or three years past, for which I desire to praise God. My peace flows like a river, and I feel contented with my lot in the word.'" He passed triumphantly away in the month of April of the following year. One of his joyous utterances was expressed in the following poetic lines:

"The promised land, from Pisgah's top,
"I now exult to see,
"My hope is ful (O glorious hope,)
"Of immortality."

171. J. F. CHAMBERLAIN'S case, as he never labored in the country at all, we may dispose of in a very few lines. He stood connected with the New York Conference, into which he had only been received on trial. In 1813 he turns up in the New England Conference. At the end of that year he was received into full connexion, and stationed at Athens; in 1815 at Vienna; in 1816 at Portsmouth; in 1817 he received Elder's orders, and was stationed at Scarboro'; in 1818 at Poland. At the end of that year he located. We have not looked to see whether he ever returned or not. He was a mediocre preacher.

172. Rev. SAMUEL LUCKEY, D.D., is yet alive, and holding an effective relation, we think, to the East Genesee Conference. He, therefore, scarcely yet belongs to history. This canon of literary propriety, however, would not have restrained us from giving the particulars of his course since 1812, if we had not been disappointed in getting materials for a worthy presentation of it. Suffice it to say, that he has adorned his ministerial office; has been in labors abundant; has won academic honors; and has been City Pastor, Presiding Elder, Principal of an Academy, and Connexional Editor. We shall, before our work is ended, have to introduce him once more to the readers, when we hope to give further particulars.

173. ROBERT HIBBARD'S melancholy fate has been referred to. He had labored the two preceding years along the St. Francis River, where he had accomplished much good, and where, among others, a young man was converted under his ministry, who came to the assistance of the work in Upper Canada before the war was over, whose acquaintance the reader will make presently. He was this year changed to the Ottawa. His Circuit being a long way from the lines

he was not disturbed by "the rude alarms of waging war." He pursued his appropriate Circuit work till the month of October, when, hearing that the St. Francis Circuit was vacant, in which he felt a great interest, from the fact that he had organized it, and had many spiritual children there, and feeling, it is said, a great attachment to the locality, as being the abode of one for whom he cherished a still more tender regard, he projected a visit to his friends in that vicinity. This lady, who received a letter of condolence from poor Hibbard's mother, is still alive, though very aged.

174. He started on the 7th of October. "On his way, in the River St. Lawrence, some distance below Montreal, he was unfortunately drowned in attempting to cross the ferry, on the 10th of October, 1812. His horse escaped to the shore, but the last that was seen of him, he was sinking with his arms extended towards heaven. The most diligent search was made for his body, but it could not be found.

175. "Before he set out on his intended visit, and on his way, he appeared to have a presentiment of his approaching dissolution; he was unusually serious and solemn, and spoke much upon the nearness of death, and the great necessity of being always ready, as also of his pleasing hope of heaven. With these views, feelings, and sentiments, he entered the watery grave, to rise again to glorious immortality at the last day." So far the Minutes; further particulars we never learned. Since writing the above, the author has been to the St. Francis country, and learned from an aged Methodist, Mr. Fowler, that it was in the Richilieu River that he was drowned; and that the body of a drowned man, supposed to be his, was found after some time, and buried by a person employed by his friends. It was a great

blow to the Ottawa friends, who mourned him as an only son. This tragic death closes the account of those who disappeared from the list of Canadian laborers during the war.

176. Besides those mentioned, who properly stood associated with one or other of the two Canada Districts, we have to say that the appointee to one of the two border Circuits, Stanstead, we incidentally learn, went not to his charge, so that it had to be supplied by temporary provision from this side of the lines. The preacher referred to was Leonard Bennett. Although he never labored in Canada at all, yet as his name appears in connection with it, and as it is natural to feel curious to know somewhat about him, we propose doing for him what we did for Mr. Chamberlain in similar circumstances, especially as it is made easy by a short memoir contained in the Minutes, which we adopt.

177. "LEONARD BENNETT was born in Dublin, Ireland, June 16th, 1786; born again, June 16th, 1806; landed in America, June 16th, 1807; and joined the Methodist travelling ministry, June 16th, 1810. His son, who was with him in his last sickness, says that it was short and distressing. For several weeks before his last sickness he endured much bodily fatigue and mental excitement in attending and watching over his beloved consort, in what was considered at that time her last sickness. The commencement of his disease was a bilious, intermittent fever, which terminated in congestion of the bowels, producing mortification. He was not considered to be in a dangerous condition until twenty-four hours before his death. He was, however, resigned to his fate, and felt himself ready to meet his summons, let it come when it might. At the time he was received into the New England Conference

1810, the whole, or nearly the whole, of New England, was embraced in the field of his labors. He was stationed in Unity, N. H.; in 1811, Bridgewater, N. H.; 1812, *Stanstead, Lower Canada, but did not go to his appointment because of the war with England;* 1813 and 1814, Scarborough, Maine; 1815, Poland, Maine; 1816 and 1817, Ashburnham, Mass.; 1818 and 1819, Toland, Conn.; 1820 and 1821, Wellfleet, Mass.; 1822, Chatham; 1823, Fairhaven; 1824 and 1825, Provincetown; 1826, Salisbury, Mass.; 1827 and 1828, Salem, N. H.; 1829 and 1830, Popland; 1831, Rochester; 1832, Pembroke, N. H.; and at the following Conference, he was placed among the superannuated, which relation to the connexion he sustained till taken to his reward. In 1841, he removed to the state of Illinois, and thence to heaven."

178. Perhaps in this connection, before we proceed to consider the management of the work in the two Canada Districts proper, we had better dispose of the case of the other border Circuit, Dunham, and the laborers upon it. It seems to have been exempt, for a time at least, from those results of a state of war which accrued to other parts of the Canada work. We have seen that two brethren were appointed at the beginning of the war to this Circuit, John T. Addoms and Wm. Ross, who for a time were allowed to work without interruption. A word or two with regard to each of these ministers, who seem to have supplied Stanstead as well as Dunham Circuit.

179. John T. Addoms had been received on trial in the New York Conference, one year before our present date, (1811,) and had labored that year on the Malone Circuit not far from our Province line. He stayed out the year 1812–13, in the Dunham Circuit. He was also appointed

to it for the next Conference year, (1813–14) and remained that likewise for aught we know to the contrary.

180. William Ross was a promising young man, who had just been received on trial, also in the New York Conference. His official obituary says, "He was born February 10th, 1792, in Thyringham, Mass. In his seventeenth year he was brought to a knowledge of the truth, and in his twentieth year he entered the ministry. Mr. Ross was a man of great modesty and diffidence; of talents, as a minister of Christ, above mediocrity; and he frequently delivered the truths of the Gospel with great eloquence and effect."

181. The Rev. Dr. Fetch Reed, who travelled on the Dunham Circuit a few years after the war was over, says, that "with the exception of two or three appointments in Vermont, the Circuit lay almost wholly within Lower Canada." It was, however, partly in both countries. It seems that by a sort of convention between the people and authorities on the two sides of the line, which is here not a natural but a conventional boundary, things religious were allowed to proceed much as they had done in times of peace. Mr. Addoms, we have seen, was permitted to labor on two years without disturbance. Mr. Ross was less fortunate, being forced by the following event, which is narrated by Dr. Reed, to remove before the first year was ended.

182. Here is the Doctor's account of the matter:—"That precious man of God, Wm. Ross, who died in holy triumph while yet in the flush of early manhood, was on the Circuit in 1812, when war was declared by the United States against Great Britain. He was allowed to prosecute his work for some time, without molestation from any one. Preaching one evening in the town of Stanbridge, where was a large society

of strict Calvinistic Baptists, he discussed the question of *the possibility of falling from grace.* In answer to the frequent assertion that, though a Christian might fall away for a time, he could not die till he was restored, he replied, "In that case, sin is a sure preservative of life; and if you would furnish me with an army of five thousand *backslidden Christians*, and they could be *kept from praying*, I could conquer the world; for no bullet could touch them as long as they could be kept from prayer." This his Baptist hearers did not at all relish, and the next day some of them reported him to the commanding officer of the district, affirming that Mr. Ross had declared, in a public congregation, that with five thousand troops he could easily conquer all Canada. This of course was not to be allowed. Shortly after, the officer waited on the preacher and informed him that he must either take the oath of allegiance, or at once pass beyond the lines. He chose the latter. This reminds me of a singular feature of the country which I noticed as I passed around the Circuit, and which I could not at first account for. Very frequently I observed small clearings of from five to ten or fifteen acres, entirely overgrown with weeds and bushes. I learned afterwards that they had formerly been occupied by families from the States, left to begin the world anew elsewhere. These forsaken homes belonged to persons who, when the war commenced, were required to swear allegiance to the government or leave the Province. They were very numerous, and gave to the country a very desolate appearance."

183. The same writer shows in the following extract, somewhat how matters were managed during that critical period: "I was told of an interesting incident, perhaps worth relating, which occurred on the dividing line between Vermont and Canada, during the war of 1812. As is usual at such times,

the practice of *smuggling* was carried on by both parties, and great quantities of contraband goods passed to and fro, in spite of vigilant, keen-eyed officials. To facilitate in some way this unlawful business, a large building was erected directly upon the national line, as far as might be from the usual routes of travel. The idea was conceived and carried into execution of holding a Quarterly Meeting in this building, to accommodate brethren in Canada, who by the war had been cut off from their accustomed public means of grace. Here they could meet and worship with their Yankee brethren, without leaving their own territory. A large company assembled in the house—the Yankees on the south side of the line, and the Canadians on the north—and yet in a compact congregation. The Presiding Elder was the Rev. Samuel Draper, an earnest, wide-awake man," and one with a tender remembrance of Canada. "He and the Circuit preachers were present, and such a season of refreshing had not often been enjoyed. No one crossed the line, yet they passed very closely on both sides, and never was there a heartier hand-shaking than on that occasion—nominal belligerents, but real, heartfelt friends and brethren. The Love-feast, I judge, was a great occasion —one that could not be forgotten." The author, in a late visit to the Eastern Townships, learned that the ruins of several of these receptacles for smuggling goods are still standing.

184. Although what was called a four-weeks' Circuit when the war began—that is, a Circuit for two laborers—it does not appear that more than one continued to labor upon it after Mr. Ross' removal. Only Mr. Addoms was appointed in 1813. We suspect affairs became more embroiled as the war continued; for at the Conference of 1814, Dunham does not appear on the list of Circuits in the Minutes; and the Canada

part of it was left to be provided for by the Presiding Elder on this side, or to shift for itself. Perhaps some light will penetrate this obscurity as we proceed.

185. Before turning to the main part of the Canada work, the reader will expect some account of the after-course of Messrs. Addoms and Ross, with whom we now part company. The story of the former, Mr. Addoms, is soon told. He is returned located in the Minutes of the New York Conference for 1815. Most likely his labors had been interrupted by the war before the Conference year, 1814–15, was expired, and that he turned his attention to some business for his support, which he did not find it convenient to leave. Addoms was from Middlebury, in Vt., and so demonstrative as to be called "Crazy Adams." We inquire no further concerning him.

186. Of Mr. Ross we have a better account, and fuller data; for he died in the work, although, alas, he died young. We shall hereafter find that he did not lose interest in the field of his Canada labor. The Minutes say of him:— "He continued the work with various and great acceptance, often through much affliction, until his death, which happened on the 10th of February, 1824. In all the stations which he filled, he was highly respected, and cordially received by the people; and during his last year especially he was peculiarly favored with the blessing of the Lord on his labors. He was much beloved and respected by his acquaintances as a Christian and a Minister, and sincerely lamented in his death. He died in Brooklyn, Long Island, in the thirty-third year of his age, and fourteenth of his ministry." Thus lived, and laboured, and fell at his post, one of that very superior class of men, who broke up our moral soil in Canada.

187. Before noticing the general course of events connected with Methodism in Canada during the war, it will become us to give some account of the *one* stranger from the United States, who holds the honorable distinction of having entered the country just as the trouble was beginning, and remained at his post till it had passed away. That individual was the Rev. THOMAS BURCH. We naturally feel curious to know the antecedents of such a man. These we are happy we are in circumstances to give.

188. "He was born in the County Tyrone, Ireland, August 30, 1778, and was the eldest son of Thomas and Eleanor Burch. His parents were members of the Church of England, and were much respected by their neighbours. His father, who was a man of superior talents, died when Thomas was quite young, and left behind him many who lamented his death.

189. "In the year 1801 our subject was awakened to a sense of his lost condition under the searching appeals of that eminent servant of God, Gideon Ousley, the successful Irish Missionary, who frequently preached on horse-back in the market-places. He immediately gave his heart to God, and was justified by grace, through faith in the Lord Jesus Christ. Soon after, his mother, sisters, and brother, were made partakers of the same blessing, and they formed a nucleus, around which hundreds of others were soon clustered. They all became members of the Methodist Society.

190. "On the 5th of June, 1803, he arrived in the United States." They settled in Lancaster County, Pennsylvania, in the neighborhood of Boehm's Chapel, which has almost become classic in Methodist story. The year after his arrival he was licensed to preach, and in 1805 he was admitted on trial in the Philadelphia Conference. This was

a famous neighbourhood for sending out preachers, no less than ten having been recommended to the work from that Circuit, of which number was his brother Robert. Four out of the ten labored in Canada, Jewell, Aikens, and James Mitchel, as well as Thomas Burch. The three last named were Irishmen. We erroneously placed Mr. Jewell among the list of Hibernians, and hasten to rectify our mistake. Burch graduated to the office of deacon and elder in the regular way, preaching in the mean time with great acceptance and power.

191. "Such was the confidence reposed in him by his brethren that he was elected a member of the first delegated General Conference of 1812, which was held in the city of New York. Soon after its adjournment he was stationed at Montreal, Lower Canada, and continued there, occasionally visiting Quebec during the war between this country and Great Britain." He was designated to Quebec, but Bangs not going to Montreal, according to appointment, for very obvious reasons, he made that city his headquarters. It was no small boon to the Methodist cause in that city to obtain a man of such sterling piety, mature experience—being a man thirty-four years of age, and an elder of seven years standing in the ministry—and a preacher of such respectable talents: and to enjoy his labors for three whole years.

192. The distance, the want of facilities for travelling at that time, together with the draft that Montreal made upon his time and attention, made it very difficult for Mr. Burch to visit Quebec very often. Mr. Langlois says he only went "once or twice the first season," after which he discontinued his visits altogether, consequently, the Society, which numbered *forty* when the war commenced, according to the same

authority, by having no regular pastoral care, dwindled within two years to *twenty*. An old local preacher from Europe, not very well authenticated, was their only preacher for a time. On the arrival of the 103rd regiment, a clerk of the paymaster, a Mr. Webster, was found to be a Methodist, and a very capable local preacher, was invited by Messrs. Shea and Langlois, the two leading members of the Society (the former the Steward and the latter the Leader), to preach to their little congregation, which he did with good effect. Alas for human infirmity, this gave great offence to the old preacher first mentioned. At first the work of preaching was divided between him and the newly arrived. Soon, however, the poor old man withdrew altogether. Then Mr. Webster preached three times a week—twice on each Sabbath, and once through the course of the week. The cause was revived, some were converted, and some additions were made to the society. In 1813, the regiment removed and left them without a preacher. In this emergency, Mr. Langlois, the Leader, being impressed by the Spirit of God, and urged by his friends, began himself to preach. God gave him favor in the sight of the people and fruit, and for a period of eight months, the society was wholly in his hands. Here we leave the Quebec people for the present, and turn our attention to the western part of the work.

193. Before taking up that subject, however, the curious reader might be desirous to learn what became of Mr. Webster, the preaching military man. In answer to which we have to say, he remained in the army till the close of the war, which found him in the neighborhood of Cornwall. For a time he resided, and we think taught a school on Barnhardt's Island, in the St. Lawrence, where he married into a very respectable family, and where he preached with

great acceptability, and was mainly instrumental in raising a little society on that beautiful spot, which, alas, has been long since dispersed. After some time he removed up near Prescott. When the British Missionaries came first into the Province, he took part with them and labored under their auspices. When they removed, he did not, as their people were expected to do, unite with the American Societies, but preached independently. When Mr. Ryan's division took place, he took part with its promoters, and for a time was a *quasi* member of the "Canadian Wesleyan" Conference. He did not, however, remain long with them. When the "Union" of 1833 took place between the Canada and British Conferences, he gave it his adhesion, and if he did not become a member, which we think he did, his wife and elder children joined the Wesleyan Methodist Church. But he had little weight of moral character in the estimate of those who knew him. At length he left the country suddenly and was never heard of more. His going was the result of some mal-practices into which he had fallen in executing the functions of a Government office which he held. His history is a loud comment on the inspired admonition,—"Let him that thinketh he standeth take heed lest he fall." Webster was well-educated and well-read; he had a large and well-assorted theological library, and was an ingenious sermonizer; and had he preserved his integrity, he might have been very useful. We leave him in the hands of the impartial and merciful Judge of quick and dead.

194. The ordering of matters connected with Methodism in Upper Canada, and in Lower Canada also, so far at least as Montreal and Ottawa were concerned, if not other places besides, now devolved upon the Upper Canada Presiding Elder, the Rev. Nathan Bangs, the Lower Canada Pre-

siding Elder, as we have seen, having failed to reach the Province. This officiary, it will be remembered, was the Rev. Henry Ryan, who had been in the itinerant ministry twelve years, and in the office of Presiding Elder two years. In some respects he was well adapted to the emergency: he was strong, active, bold, zealous and persevering. He was also authoritative, and possessed a certain kind of executive ability. But we are inclined to think that his impulsiveness, wilful arbitrariness, want of delicacy in expression, made him rather an intolerant ecclesiastical ruler. We heard the Rev. Andrew Prindle, many years after, speak with bitterness of the "high-handed *regime* of old Harry Ryan." A survivor, who labored under him during a part of the war-time, (the Rev. Ezra Adams,) says, in a letter to the author, "Ryan was friendly and influential among the people, but some of the ministers thought him arbitrary." An incident has been handed down to us, through the descendants of "Father Caton," of Dundas Street, which embraced the writing of a very cruel letter from the Presiding Elder to the meek and Quakerized John Rhodes, the terms of which, for the honor of religion, we suppress, which goes to show that the case of those left under his irresponsible authority was not very enviable. An instance of his arbitrary way of administering discipline, even toward the laity, was recited to us by the venerable George Lawrence, of the "Cross Roads," near Niagara, one of the Irish Palatines, and brother of John, Mrs. Philip Embury's second husband, of which Mr. Lawrence was himself the subject. But the good-temper and firmness of the Leader carried it against the headlong vehemence of the Elder.

195. But if he was not always a wise governor, he was certainly a faithful laborer; and especially he evinced himself

to be such during the war period. The Rev. E. Adams says, "He used to travel from Montreal to Sandwich, holding Quarterly Meetings; to accomplish which he kept two horses at his home at the Twenty Mile Creek, and used one on his trip from the Niagara Circuit on his down county route; the other he used on his Sandwich route." As his income was very small and precarious, he eked out the sum necessary to support his family by peddling a manufacture of his own in his extensive journeys, and by hauling with his double team in winter time, on his return route from Lower Canada, loads of Government stores, or general merchandise. Such were the shifts to which Methodist Preachers had to resort, in order to sustain themselves in a work they would not desert. Mr. R., by his loyalty, gained the confidence and admiration of all friends of British supremacy, and by his abundant and heroic labors, the affections of the God-fearing part of the community

196. But these were not his only sources of influence. He had a rough-and-ready, but real oratory, most admirably adapted to his auditors. He felt strongly and could make others feel. He could be terrific if he liked; and he knew how to melt the people into tenderness, while he addressed them, with floods of tears. He was communicative and lively in private conversation, interesting with the ludicrous aspects of the checkered scenes through which he had passed. Perhaps he was a little too fond of that, but still it was the means of endearing him to the many. Ryan was also witty, and had a ready answer for every bantering remark. Some wicked fellows are said to have asked him "if he had heard the news?" "What news?" "Why, that the devil is dead." "Then," said he, looking around on the company, "he has left a great many fatherless children." Some times his answers assumed more of a defiant than a witty character.

On entering a public house one day, a low fellow, who knew him from his costume to be a minister, thinking to insult him with impunity, remarked aloud, while he placed his hand in his pocket, "There comes a Methodist Preacher; I must take care of my money." Ryan promptly resented it by saying,—"You are an impudent scoundrel." "Take care," said the man, "I cannot swallow that." "Then chew it till you can!" was Ryan's fearless reply. There was often wisdom in his courage. Once, in a tavern, he observed that the more than usual amount of profane swearing and blasphemy was evidently perpetrated to annoy him and to draw him into an altercation. He let it pass in silence, till observing one more officious in the matter than the rest, evidently with his reproof, he turned and accosted him in the following ironical way,—"That is right: swear away my man; you have as good a right to be damned as any one I know of! Go on, and you will accomplish your purpose!" This was doubtless more harrowing and effectual than a milder and more direct reproof. But if he could abate the pride of the haughty, he knew how to sympathize with humble and contrite ones. I shall never forget his kindness in that he turned aside into a destitute neighbourhood, about the very time of which we write, on one of his western journeys, to administer comfort by conversation, singing, and prayer, to my poor, disconsolate mother, then in a state of deep religious melancholy. Thank God that the roar of cannon one year after, at the battle of Fort George, was the unexpected means of checking her morbid mental tendency; and that a Methodist hymn sung a few years after in the old framed meeting-house in York, was the instrumentality employed in tranquilizing her heart and conscience. No wonder, then, that she gave herself to the Methodists, and lived and died one. But we return from this digression.

197. The persons now living whose remembrance goes back nearest to the times of which we write, who have deigned to answer the author's inquiries, say that Mr. Ryan held a Conference at the time and place where and when the session of 1812 should have been held, namely, at Warner's meeting-house, near St. David, July 23rd; and that he held one each succeeding year of the war. The Rev. John Ryerson says, "Mr. Ryan held three Conferences during the war, the principal business of which was employing preachers and appointing them to their different fields of labour." The Rev. Ezra Adams supplements this account by saying: "Elder Ryan held, and the Canadian preachers met, in Conference yearly, in the month of July; but as I was not present at any of them, I cannot name the day of the month. My impression is, that the Conference of 1813 was held in Matilda." That would have been central for the preachers in the two Provinces, and otherwise eligible, as there was a meeting-house and numerous entertainers in the place. Mr. Adams continues,—"In 1814, the year I was received on trial, it was held at the Bay of Quinte; but whether at the Second or Fourth Town, I cannot say, as I was not present, but was left on the Circuit." At both these places there were meeting-houses and good societies. We come now to consider the men by which the vacancies in the ranks were supplied.

198. It has been shown that the names of Smith, Gatchel, Reynolds, Holmes, Covenhoven, and Hopkins did not appear on the roll of Conference at the close of the war. But in lieu of them the following names do appear in the Minutes of 1815, which did not appear when the Minutes last contained the names of the Canada preachers, and the places where they were stationed, namely, David Culp, David

Youmans, William Brown, and Ezra Adams. These we know were all Canadians, and had been called into the work by Elder Ryan and his Conferences during the war. As to the time when they were severally employed, we are not very well informed.

199. David Culp was a Canadian Dutchman. He had spent his days, till he entered the ministry, at the Twenty, near where Beamsville now stands. After his conversion, he was for several years a member of the venerable John Beam's class, an exemplary man, who lived to a great age. Beam was rich, and yet liberal, two qualities which we do not always see united; for he willed his property at his death to the Wesleyan Methodist Missionary Society. Mr. Culp must have been taken into the field very soon after the war began, if not a little before, for he was ordained deacon at the first Conference he attended. Mr. Ryerson says he travelled before the war commenced, but if so, it was only as a Presiding Elder's supply, for there is no trace of him in the Minutes. Mr. C. is yet alive and in the Province, and is almost the only man who could shed light on the obscure period of which we write; but a respectful letter has failed to draw him out. If we do him any injustice it will not be intentional, and he himself will be to blame. Where he labored in 1812 we cannot tell; but Mr. Adams says he found him travelling as the colleague of John Rhodes, on the Long Point Circuit, in 1813. The Circuit was a long one, for our authority says,—"It extended from Long Point through Norwich, Oxford, Blenheim, Burford and Ancaster, including the villages of Dundas and Hamilton, down the Dundas Street to Little York, and up Yonge Street to the Lake Simcoe Settlements." This is confirmed by the glimpse of Rhodes at "Father Cating's" in

Trafalgar. Mr. Adams is sure that Mr. Culp remained the next year (1814–15) in the same Circuit, for he was his colleague.

200. Mr. C. seems to have been a local preacher for some time before entering the itinerant field. He was a matured man of thirty and married. The writer, in boyhood, often heard him, when, perhaps, he had attained his zenith. He was possessed of fair natural abilities, and had acquired, by some means, an average share of information considering the times. In the pulpit he was not devoid of power, but self-possessed, deliberate, self reliant, a little inflated in diction, and somewhat pompous in manner, twisting his mouth a little awry while he spoke. He was a person of a fine physique and good presence.

201. He sang the odes in the "Camp-Meeting Hymn Book" melodiously, as his voice was strong and musical for both speaking and singing. As the custom then was, he often prepared the minds of his hearers by singing a solo immediately before sermon. He once thrilled the congregation in Little York, in after years, by singing, at the close of a farewell sermon, the following lines with the rest of the piece, all of which the writer does not remember, the versification of which must not be too critically scanned, but the sentiments of which are touching. We give them as one of the features of the times:—

"Farewell, dear friends, I must be gone,
I have no home or stay with you;
I take my staff and travel on,
Ti l a better world do view.
Farewell! Farewell! my loving friends, farewell!

* * * * * * * * * * * * *

"Farewell, old soldiers of the cross,
You've struggled long and hard for heaven;

All things below you count but dross,
Fight on, the crown shall soon be given.
Fight on! Fight on! the crown shall soon be given.

* * * * * * * * * * *

"Farewell, poor careless sinners, too;
It grieves my heart to leave you here;
For death eternal waits for you —
O, turn, and find salvation near!
O, turn! O turn! and find salvation near."

Mr. Culp's powers of song made him the usual precentor at Camp-Meetings, and, we will do him the justice to say, that the Prayer-Meetings also usually fell into his hands, which he had piety and zeal enough not to desert.

202. David Youmans, also, must have gone to the rescue at an early period of the war, as we find that he was "received into full connexion" at the Conference of 1815. We do not find his *ordination* mentioned at that time. It is likely he had received orders while a local preacher, which was then possible in certain cases, for he had been very active, and much beloved in that capacity. He was, we believe, a native of Canada, and related to a very respectable and now wide-spread family connexion, bearing the name of Youmans, in the peninsula of Prince Edwards. He was originally a blacksmith by trade, and had exercised that humble but useful calling on "Myers' Creek," the present River Moira, at "Reed's Mills," a mile or so above where Caniffton, near Belleville, now stands. He was the neighbour and bosom friend of that very worthy member of the Methodist Church, Mr. Samuel Reid, who lived long and well, and who died in the Lord, leaving after him some children who were stedfast friends of that cause of which he had been the liberal patron.

203. It will not be expected that Mr. Youmans was a man of much education, but he was an original thinker, and

of a fervent and child-like spirit. Some of the peculiarities of his ministry will come into view hereafter. He, like Culp, was an excellent singer. Some of the deeper, base-like tones of his voice were exquisite. He was stout, heavy, and a little inclined to corpulency. We have often thought the contour of his face was like the portraits of John Bunyan. He was not, however, like him in complexion, fair and florid, but rather tawny than otherwise. He was a most loveable man in his intercourse with families, and nearly worshipped by the little ones, with whom he was ever ready to romp and play. A great unction sometimes attended his preaching.

204. What Circuit he was first placed on does not certainly appear, but we learn from the manuscript journal, which is soon to be published, of that remarkable man, George Ferguson, then in the army, that Mr. Youmans labored on the Niagara Circuit during the second year of the war; for Mr. F. speaks of meeting him at Warner's Chapel, soon after the victories at Stoney Creek and Beaver-dam, which took place in the month of June, 1813. As Mr. Holmes remained on the Thames during 1812, and did not go to Niagara as appointed, perhaps Mr. Youmans may have been sent to supply his place as the colleague of Mr. Prindle.

205. William Brown will be best set for by some selections from a sketch of him from the author's pen, produced some years ago, after making special inquiry concerning him. He was born the 21st of August, 1769, in Duchess County, in what our American neighbors call the "Empire State," then very much a wilderness. Along with many other hardy pioneers, he came to Canada in the year 1795, an active young man of twenty-six, and settled not far from the St. Lawrence, and near the town line between Augusta and

Edwardsburgh. Serious religion being understood and practised by very few, rude hilarity marked the social gatherings of the settlers. A knowledge of music and the use of the violin rendered the services of young Brown much decide-rated. But the fervent and tireless itinerant preachers were in the country, sounding the alarm in every listening sinner's conscience; many took the warning, and among the rest, one year after his arrival, William Brown, the particulars of whose conversion, it is cause of regret, we are unable to give. He immediately joined the Church; and it is surmised, belonged to the same class with Samuel Embury, John Lawrence, and Paul and Barbara Heck, who were united together near the Big Creek.

206. About this time an isolated settlement was formed across the woods (a modern Transylvania,) on either bank of the rapid Rideau, then undisfigured and undisguised by the dams and locks of the canal which now coincides with it and bears its name. How the people got there we, of this generation, are left to conjecture. If through the woods, it must have been in the winter when the swamps and streams with which those woods are, (or were,) intersected, were bridged by the frost. No doubt many of them went up by the way of the Hull Settlement, on the Ottawa, by the Rideau River itself, for a river is a natural highway in a wilderness, both in *summer* and *winter*—in the summer by boats, in the winter by sledges. Among those adventurous settlers was Brown, who "pitched his tent," or rather "notched up" his shanty in the Township of Wolford. This shanty, in due time, gave place to a comfortable log-house; and that again to one of deal, capacious and neatly painted, which structures proved pre-eminently "lodging places for wayfaring men." Often did the weary, mud-bespattered traveller and his hungry fly-

tormented horse, emerging from the skirts of the adjacent wilderness, hail the smoke of his chimney with delight.

207. Brown received license as a local preacher three years after his conversion; this could not have been long before or after his removal to the Rideau Settlement. A gentleman of our acquaintance heard him preach a funeral sermon at Bennett's Rapids fifty-seven years ago. He could not have had originally more than a common school education; but it is no exaggeration to say that he had naturally a strong, sagacious, well-balanced mind. His phrenological developments, if any importance is to be attached them, did not conflict with this fact: he had a high, broad, massive head, rather square than round, with both perceptive and reflective organs, as they are called, largely developed, and a gleaming expressive eye. To these available powers religion gave a new and lasting impulse. He possessed himself of the very best standard works attainable in his day, and, so far as his opportunity allowed, gave his days and nights to them. He read much and thought more, and profoundly he thought. And his profiting appeared unto all. He was, in theology and general subjects, one of the best informed men of his day in the Province. He was long in the commission of the peace; and a more impartial, judge-like magistrate, Canada never rejoiced in. All who knew him deferred to his opinions.

208. Mr. Brown was thrice married, and had a patriarchal household for members. His first wife is reported an excellent woman, and like the others, a notable housekeeper. His second wife was a Scotch woman, the lady-like, widowed mother of the late accomplished Rev. Wm. Smith, who will come into view before our work is finished, and his sister Sarah, the present relict of the late amiable and Rev. Simon Huntington, who will hereafter find a worthy niche in our

memorial temple. It was, we think, while Mr. B. was a widower, after losing his second wife, that he was induced to leave his home and stop one of the gaps made by the war. It was not till that strife was somewhat advanced, we are certain, that he went out into the field. Because we were directly informed of his being the hospitable entertainer of the travelling preachers about the middle of the war time; and he appears in the Minutes of 1815, as only just "received on trial" at the previous Conference. He could, therefore, only have gone out after Mr. Ryan's last Conference, held July, 1814. The treaty of peace was signed in Ghent, December 14th, but the war did not close on this continent, *de facto*, till some months later. Mr. Burch was yet in Montreal, in February, 1815. About that time an American preacher, by the name of Montgomery, of whom we know nothing further was sent to take his place; but the society, or a majority of them, on account of the British feeling awakened by the late conflict, refusing to receive him, he returned to the States. But Mr. Ryan, who was never easily foiled, sent Mr. Brown as the only available and best qualified man at his disposal, to take charge in that important, but now agitated society. This speaks strongly for Mr. B.'s estimated worth and calibre at that time. He found his position no bed of roses, as his after description of it to the writer showed.

209. Brown, for his day, was a very good preacher—plain, clear, chaste, strong and energetic; and sometimes his declamations might be denominated eloquent. He was a man of good taste and very correct judgment, which kept him from anything very *outre* or noticeable. Being far removed from eccentricity, he is the harder to describe; and the fewer characteristic anecdotes of him can be collected.

Some, however, have been garnered in the writer's memory; but these, and our estimate of the man when we became acquainted with him in later years, must stand over till that period is considered in our pages. For the present, let the reader imagine a rather short, compact man, forty-five years of age, of gentlemanly appearance, erect and graceful, with clear complexion and abundant brown hair, and he will have a pretty good idea of our subject in 1811. We must dismiss him for the present. He will come into notice often hereafter.

210. The next on our list of brethren called into the work during the war interregnum, is EZRA ADAMS. Happily we have only to allow him to relate his own history. It is as follows:—"I was born of the spirit on the fourth day of August, 1811, in the Eastern Townships, (that of Ascott,) in the Lower Province, at a Quarterly Meeting held by a Brother Wells, Presiding Elder from the States, accompanied by Robert Hibbard, and another brother whose name I have forgotten, which was the starting point of a great revival, which went through those townships. I arrived at York, now Toronto, in March, 1812, and commenced school-teaching on Yonge Street, near Newmarket. Andrew Prindle was then on that Circuit, but left it after the Conference of 1812. I commenced travelling in 1814, on the Long Point Circuit, with David Culp, his second year on that Circuit." The closing sentence of his letter shows the spirit in which he entered on his work. "I am sorry that I cannot supply you with more critical information on the events of early Methodism in Canada; but in entering upon the ministry, the whole powers of my mind were absorbed in the great work of saving souls, and I was careless in observing passing events." So true is it, that those who make history seldom write it.

211. The substance of the above is this, that Mr. Adams was an Eastern Canadian; came to Canada West while yet warm in his first love, to follow the occupation of a school-teacher; but being gifted and zealous, he was laid hold of and thrust into the work. Another reason was, he was available because unencumbered with a family, being the only single man among all the brethren employed at that period. Mr. Adams was removed the next year to the Bay of Quinte Circuit, as we understand him. We hope to hear more from him at a future time relative to his after-labors and experience.

212. The Rev. THOMAS MADDEN'S name appears again among his Canadian brethren, although, as we have seen, he was separated from them when the war commenced. He returned to their assistance in 1814, if not earlier. This is certain, not only from the fact, that his son, Rev. D. B. Madden, was born in Augusta, C. W., June 26, 1814, and baptised in the same place the following 17th of October by the Rev. Henry Ryan, which appears from the younger Madden's own statement, and the record in the Augusta Circuit Baptismal Register; but also from the positive statement of Mr. Adams, that "Thomas Madden returned in 1814." From a recollection of family conversations, his son thinks he came in the year before, but that is uncertain; it is certain that he laboured on the Augusta during the Conference year, 1814–15. By what means he was enabled to come and bring his family across the lines, we cannot at this distance of time ascertain. Nor do we know anything of his labors and success on the Circuit to which he came, beyond, if we remember right, some baptisms performed by him registered in the old book.

213. We are sure of one more laborer being employed

on a Circuit during the war, whose name does not appear in the Minutes at its close, nor, indeed, till many years after, there being peculiarities in his case. This was no other than the redoubtable THOMAS HARMON. His Conference obituary informs us that "Brother Harmon was a native of Connecticut, United States, and was born Oct. 10th, 1783. He left his native land when a young man, and came to Canada in 1808. He was converted to God December 26th, 1809, and immediately united with the Church. He gave early indications of usefulness, and in obedience to the call of God, and in compliance with the decision of the authorities of the Church, he commenced, soon after his conversion to God, to call sinners to repentance. He received license as an exhorter in 1810 and a local preacher's license in 1812." He was only an exhorter when the war opened, but his religious boldness, energy, and usefulness during its earlier stages, pointed him out as worthy to receive license to preach.

214. The story of Harmon's connection with the army has been often told, both in and out of Methodist circles. He was residing at Stoney Creek when a draft of the militia was made, and they were ordered to the front to defend their country. At first he thought it unlawful, under any circumstances, for a Christian man to bear arms and fight. But when he saw the country invaded, he prayed earnestly to God for direction; and he came at length to the decision that it was his duty to obey the authorities. He was a man of decided opinions on all subjects, and strong feelings, and when his mind was once made up, he acted with energy.

215. He was in General Brock's little army at the hardly-contested battle of Queenston, and contributed much to

retrieve the disasters of the earlier part of the day, and to the victory that followed. All agreed that he performed prodigies of valor, cheering on his compatriots with a voice above the roar of cannon and the roll of musketry. The soldiers' account of it was, that he "prayed like a saint and fought like a devil." He informed the author that the sun light of God's countenance beamed upon his soul, and that he could have marched into the jaws of death without the slightest fear. He prayed and shouted aloud for joy. He always maintained that there was no true account of that battle, but our importunity never induced him to give his own version to the public.

216. He remained some time in the service, usually holding a religious meeting every night. Major Hilliard's testimony of him, to some gentleman on the streets of York several years after, was greatly in his favor. Having hailed him as he rode through the town, and given him a cordial shake by the hand because of old times, he exclaimed as the itinerant passed on, "There goes a noble-hearted fellow! In the war-time, on the lines, he used to do military duty with us all day, and give us a good sermon at night." So high did Harmon stand with his superiors, and the whole military force on the frontier, that when the Church of England Clergyman of York, the Rev. Dr. Strachan, published an address to the soldiery, the commanding officer employed him to read it to the men. A platform was made for him over a stump, and his comrades were drawn up around him to hear the address. A brother minister, some time after, said, "Was there any religion in the address, Brother Harmon?" "Not much," said he, "but I tried to weave a little into it as I went along" —that is, he tried to supplement what he thought its omissions, and to enforce its truths by his own explanations and

exhortations. Both the publisher of the address and his expositor deserve the highest praise for such conduct in such a time.

217. Intense loyalty to the British Government was ever characteristic of Thomas Harmon from the time of his baptism of blood on the Heights of Queenston. Many years after, when the Methodists were denounced as traitors to the Government by some vehemently lip loyal persons, he exclaimed, "I remember one of those fellows, how he got behind an old rotten stump to avoid the balls that were flying about. One of the balls hit the stump and knocked it over on to him; and he sung out, 'I'm shot! I'm shot!'"

218. After some time, our subject was released from the service, and eagerly taken hold of by the Presiding Elder, to supply one of the vacancies. He was employed on the frontier. So great was the confidence reposed in him by the military authorities, that charge was given to the several picquets and sentries to let Mr. Harmon pass at all times of day and night unchallenged. He seems to have been employed on the Niagara Circuit during a good part of the war; for the pious soldier, Ferguson, in his manuscript journal speaks of meeting with a Canadian preacher, called Harmon, in a very powerful meeting at Stoney Creek, in which the preacher became completely overwhelmed.

219. In person, Harmon was large, but not unwieldy. He stood nearly six feet high, was well-proportioned, and exceedingly strong and agile. His complexion was fair, but sunbrowned by exposure; and his face was oval, and nose slightly aquiline. The loss of a leg, after some years, did not wholly destroy his agility, as we shall see.

220. His obituary gives him credit for being a "a man of strong powers of mind, a clear and logical reasoner, a sound

divine, and a powerful preacher." But he combined with strength of intellect strong passions and emotions, and we might perhaps add, strong appetites, too. His was an organization hard to control; but rightly directed, it was of a character to make him prodigiously effective for good. He was one of the old type of terrific Methodist preachers, who "stamped with the foot, and smote with the hand." We know well a poor sinner, who was awfully awakened by one of Harmon's empassioned exhortations, in which one of his appeals culminated with throwing himself half over the pulpit, reaching out his hands and bringing them together, as though he were grasping after a falling person, he exclaimed in most piteous tones, "*O, ye hell-bound souls!*" Sometimes he charged too high for a salutary effect on weak nerves; and sometimes, alas, the strength of his passions and impulses led him wrong. At times, there can be no doubt, he lived very near to God, and enjoyed a large measure of divine influence, which resulted in several signal revivals, that will come under notice.

221. We have seen him on the Niagara Circuit; and he informed the writer that a part of the war-time he preached through the Yonge Street country, as far back as Lake Simcoe. What hindered his reception into Conference, while men greatly his inferiors were received, it is now hard to tell. It was currently related for some years that it was a piece of policy, as that in his sinful days he had been the cause of a fellow man's death, by pitching him headlong down a stairs; and that his brethren would not publicly authenticate one who had been a homicide. Besides this being unlikely, Mr. Harmon assured me in old age, that it was utterly unfounded; for that he had never struck a man a blow in all his life but one, and that comparatively a harmless one. It is more likely

that the loss of his leg about the close of the war, occasioned by the falling of his horse, was the principal cause which prevented his reception in 1815. The wicked conduct of his wife, which caused an early and a lasting separation between them, which position placed him in circumstances of embarrassment and exposure, was probably the reason why, although almost always on Circuits, his name does not appear on the Minutes of Conference till 1839,—at which time more of him. In the meantime he received deacon's orders, as a local preacher, from the hands of Bishop Roberts, in 1819. We shall have some characteristic anecdotes of the man when he appears again.

222. Beside the above-mentioned, who were employed in the Circuits, God in his providence had provided partial assistance. The local and located preachers who have been heretofore mentioned, were of this number. The Niagara County, in particular, rejoiced in the possession of a number of excellent local preachers, some of whom have not yet been described, who did good service wherever their labors were needed.

223. One of these was Smith Griffin, Esq., grand-father of the Rev. Wm. S. Griffin, of the Wesleyan Conference. He resided at Smithville, which took its cognomen from his baptismal name. He was farmer, mill-owner, merchant and preacher, all in one. His multifarious worldly engagements seemed not to abate his zeal and activity in the cause of God. He was once heard to say that he "had too much of his own business to attend to, to occupy himself with any of Satan's work." Although intensely busy on week days with secular engagements, he went far and near on the Lord's day to preach. He was distinguished for liberality in advancing the cause of God. One of the greatest men Canada and the Canada Con-

ference ever possessed was assisted by Mr. Griffin to start in his itinerant career by the loan, if not the gift, of a horse and saddle. Ferguson speaks of meeting with Griffin at that great Methodist rendezvous, Warner's Chapel. We hope to have more particulars concerning him in another place.

224. There were two German local preachers residing at the Fifty, both of whom were excellent and useful men. These were Henry Cline and Peter Bowslaugh. Bowslaugh, especially, was a man of mark in his way. He had the body of a giant, with the simplicity and tenderness of a child. His piety, originality, humour, and German accent, made him very interesting to hear. His words often produced a smile, but sometimes tears. When he was under conviction for sin, he was once praying in the horse-stable. His wife going to seek him, and hearing his cries, said, "Peter, has the horse kicked you, and proke your leg?" "No, put Got Almighty has proke my heart," was his touching reply. He was the life of the love-feasts he attended, as his friend Cline used to say, "Trowing shunks of fire among the people," and telling them sometimes that his soul was "in the tops of the cedars." He would never fail to respond to the request for a sermon wherever a little assembly was convened, but standing up at the back of a chair, he would commence the services. perchance, by hurriedly giving out,

> "Salfashion, O, te shoyful sount,
> Vat pleasure to our ears;"

and afterwards he would pray and speak with a liveliness that did his hearers good. His neighbor, a very dissimilar man, the wise and well-informed Hugh Wilson, although a worthy member of the Church since 1800, at which period he found the peace of God "while walking alone on the banks of the Ontario," had not yet begun to exercise in public,

in the use of those gifts which afterwards so often pleased and edified his neighbours. But more of him anon. Mr. Caleb Burdick, who has been mentioned already, being connected with the commissariat department of the provincial forces, it may be presumed, exerted more or less influence for good along the frontier.

225. But God, who is ever mindful of his Church and people, had been preparing an instrument to co-operate with the few Canadian preachers during the war with an effectiveness second to none, and who, after its close, was to enter the itinerant work. While the war lasted, he did not a little to revive the drooping societies wherever he went; but for many years after it was over, he continued to labor with a zeal and an unction that issued in the salvation of hundreds, if not thousands of precious souls. This prospective Missionary for Canada likewise was to be brought out by His Majesty's ships of war, and to be supported at Govern. ment expense. Some will apprehend immediately that we are speaking of GEORGE FERGUSON, incidentally referred to before, and of whom we might furnish many interesting particulars in detail, only that we do not wish to forestall a forth-coming memoir of that good man, which we expect will be very readable and useful.

226. He was born April 1, 1786, in the township of Caraloon, parish of Artee, county of Londonderry, Ireland, and awakened and converted about the age of twenty, after some very severe struggles of mind. Although an only child and his father a man of some means, his parent's second marriage became the cause of his being practically discarded. During this period he resided in the city of Belfast and neighborhood, where he was made very useful in holding revival meetings. But after a time the trials he endured issued in

temporary and partial backsliding, so much so, as to lose his enjoyments, and to give up his labors in public. About this time he, somewhat precipitately, married, and afterwards enlisted. This took place in 1809, when he was about twenty-three years of age.

227. The acute trials he experienced on entering the army, brought him to seek the Lord afresh. His peace and joy were restored, and his zeal for God and souls returned. Wherever the army marched through Ireland and England, for he was in sundry places in that country as well as in his own native land, he made himself known to the Methodist ministers and people, preached successfully, and received numerous tokens of kindness, and most providential supplies of money and necessaries, which made himself and family far more comfortable than they otherwise could have been in such a wandering mode of life.

228. In 1812 he embarked with the troops designated for North America. They landed below Quebec, and had a series of fatiguing marches of hundreds of miles through a wilderness country, in an inclement season, and arrived in time to assist in checking the American General's (Dearborne,) advance towards Montreal at LaColle; the corps to which he belonged was then ordered up the country. In both this and their former march they endured incredible hardships, which he bore with a patience and a fortitude that astonished his unconverted comrades. On his arrival at Kingston he met with and received great kindness from his countryman, poor Edward Cooper, once a travelling preacher, but now in a backslidden state, and employed in peddling. Being billeted in the country, through the intervention of Cooper, he was introduced to a militia Captain, (afterwards Colonel,) Matthew Clarke, one of the oldest and most examplary, as he proved himself one of the

most stable, Methodists of that part of the country, who afterwards lived to a great age, and died in the Lord, surrounded by a numerous progeny and a large family connection, all of whom are the friends and supporters of the cause he loved. Captain Clarke showed his "fellow-soldier in the kingdom and patience of Jesus" such kindness as to greatly refresh his spirit in the Lord.

229. Ferguson's next move was to the cantonment at Burlington Heights, in time to take part in the successful surprise and defeat of the advancing American forces under Generals Chandler and Winder, by Col. Harvey, at Stoney Creek. An interesting account of that battle will appear in his forthcoming biography from the pen of Mr. Ferguson himself. In default of not being allowed to publish that version of the conflict, we present the reader with another from the pen, also, of a Methodist Minister, who subsequently laboured in the Province. We refer to Dr. Reed.

230. His account is as follows:—"As if to preserve the traditional fame of Burlington Bay for fierce deeds of bloody conflict, a battle was fought during the war of 1812 between the American and British forces, a few miles east of the Bay. It was in the night. An American force was sent forward from the Niagara frontier." (This was "to crush the British troops collected at Burlington Heights.") "They encamped for the night at a place called Stoney Creek. Their movements, however, had been watched by the British from the heights, ('mountain') a little back of the lake; and when all was quiet in the camp and the weary soldiers were resting in unconscious slumbers, suddenly the foe came upon them, and a short but bloody battle ensued. The two forces were directly in front of a house that stood a considerable distance from the road, open to it through a narrow lane with a stone

wall breastwork. Without any very decisive result, the British retired while it was yet dark, but were not pursued, and at early dawn the Americans retreated to the east, each leaving their dead upon the battle-field, and the Americans several waggons loaded with arms and ammunition, which were fired before they left." Mr. R., who was an American himself, saw it through the eyes of his fellow-countrymen. The British version is, that the two American generals, Chandler and Winder, "were captured, and 116 men, the rest retreated in great disorder." Dr. Reed subjoins:—"The house," (before which the battle was fought,) "was owned and occupied by a Brother Gage. His boys were out the next morning and picked up about a peck of bullets which had been intercepted in their flight by the walls. In the course of the day Brother Gage and his neighbours collected the dead, friends and foes, and buried them in one common grave."

231. Ferguson searched out the Methodists in every place where he came, and was not long in finding Christian Warner, of St. Davids. At his house one time he met with the Rev. Messrs. Ryan and Youmans, and with Mr. Smith Griffin, already referred to. The occasion was a Quarterly Meeting. At Mr. Ryan's authoritative request, Ferguson was induced to preach, at the beginning, with great fear and trembling; but with great liberty and comfort before he had done; and very much to the satisfaction and spiritual profit of the people. In Warner's meeting-house he often preached, as well as in every other place where he went. He particularly mentions the neighbourhood of Baxter's Chapel, near Fort Erie. His diminutive person and his trusty character were the cause of his being in the situation of an officer's "orderly," which resulted in his having some privileges which common soldiers

had not. He gained the unbounded confidence of his master. Two instances occur in his journal of gentlemen of rank, either in expectation of death by sickness, or on the eve of a battle, intrusting their money, papers, plate, and jewelry, to him, in preference to relatives and intimate friends. He was once permitted by the Commanding Officer to go to Warner's Chapel to a Quarterly Meeting, while they were in hourly expectation of a battle, and no other soldier was permitted to go beyond the lines, on Ferguson's assurance that he believed there would be no battle till he returned, which indeed turned out as he predicted.

232. He was with Col. Murray at the successful attack on Fort Niagara, on the American side of the river. His description of it is lively and touching, and illustrates the providence of God, but it must be looked for in his forthcoming memoir. He was in the battle of Chippewa, July 5th, 1814, for the loss of which by the British he accounts. In that action, although he studiously avoided firing so as to kill any one himself, which, right or wrong, was his constant practice in action, on conscientious grounds, he received a wound below the elbow in the fleshy part of the arm. He left the retreating army, and returned across the country to his tried friends, the Warners, who cared for him as well as they could in the absence of surgical skill. Here he rested some little time. The ball was still in the flesh; nor was it extracted even after he returned to camp, or indeed till he had been sent by a then tedious voyage to hospital at York. The operation was so long delayed that he only just escaped the loss of his arm. His health was very much enfeebled and his life endangered, but God preserved him to perform a good work. There was then not one congenial spirit in all the town that he knew of with whom he could converse. When

his health and strength were a little restored, walking up Yonge Street one day towards Sandy Hill, he was accosted by a Quaker who overtook him, and who said his spirit was drawn towards him as a fellow-christian. The man of peace and the soldier took sweet counsel together as fellow-travellers to Zion.

233. Towards the close of the war, Ferguson was ordered to the Lower Province. In Montreal he made himself useful, and received great kindness from the Rev. T. Burch, Mr. Barnabas Hitchcock, a local preacher, who afterwards entered the itinerant work, and who will come into sight in a future volume, and a Mr. McCracken, a clerk, a Scotchman by birth, eminently pious, of whose religious character we hope to present a portrait hereafter. This person once slipped a twenty dollar note into his hand. He was obliged to leave Montreal after a time, and accompany his master to Sorel, where there was no Methodist Society. Nor did he find much religious assistance from the Church of England, which had service in the town. He reproved the parson for card-playing in his master's family. The minister resented it as impertinent, but his master's son vindicated the little soldier's character and intentions. He found congenial spirits, however, in the persons of a merchant and his lady of that town, a Mr. and Mrs. David See. The latter, a lady of beauty, mind, and reading, had been converted to God in girlhood, near St. Alban's, by the instrumentality of the Methodists, and the husband feared God above many. Many years after, these excellent persons came to Canada West, and settled in Prescott, where Mr. Ferguson was one of their ministers for a time, and again enjoyed the hospitality of his former friends. These three friends are now together in Abraham's bosom. Mr. Ferguson

remained in Lower Canada till the ratification of the treaty of peace by the President and Senate of the United States, and its promulgation in Canada by Sir George Provost, March 1st, 1815. The close of the war found him still in the army, where we must leave him for the present.

234. The Montreal Society about this time was in a state of ferment and division. After Mr. Burch discontinued his visits to Quebec, Mr. Langlois opened a correspondence with the Superintendent of the Nova Scotia District for Ministerial aid, who was unable to grant them a supply, but applied to the Wesleyan Missionary Secretaries in London in their behalf. This resulted in the appointment of the Rev. JOHN BASS STRONG to that city, who arrived in June, 1814. His own account of his voyage, safe arrival, and the state of religious matters, is contained in the subjoined letter :—

235. "After spending a few days with our friends in Portsmouth, waiting a favorable wind, on Tuesday, the 26th of April, my esteemed friend, Mr. Shea, and I took an affecting farewell of them. Having all got safe on board, and the anchor being weighed, I felt my mind in a very solemn frame, partly at leaving my native country, partly from the danger of the sea, having never been upon the water before; but more especially from a view of the importance of the undertaking I had embarked in. But glory be to God, I had no doubt that he would help me. I endeavoured to cast all my care upon the Lord, and to trust in him as my Father and my Friend. With the exception of three or four days after I came on board, I had my health well throughout the passage, which was a long one, in consequence of calms and head-winds; but we had no severe storms or hurricanes. When sailing up the River St. Lawrence I admired the country there, especially on the south side.

236. "On Tuesday, June 21, we arrived safe at Quebec, where all was new to me, excepting the friendship and Christian experience of the people of God. It afforded me infinite satisfaction to observe that real Christians, though severed by mighty and trackless oceans, all speak the same things; being equally indebted for salvation to the same Divine mercy, and the same Redeemer's merits; and being made partakers of the same Holy Spirit. They had been without regular preaching for nearly three years. The number in Society at present is between thirty and forty; but we are in full expectation of a great ingathering. A few have been already entreating God for mercy, and backsliders are stirred up to repent, and do their first works. O, what a glorious sight it is to see sinners who are earnestly crying to God for mercy! May the Lord display his power in the conversion of thousands! On the Sunday after my arrival, I preached to the people here; and God was with us of a truth. On the Sabbath following I preached twice and gave tickets; it was, I believe, a good time to us all. The place in which we preach is neat, but small; I believe it will be necessary to get another.

237. "Quebec is a very pleasant place; there are many respectable inhabitants in it, but the principal part are French people; of course the greatest part are Roman Catholics. I have been much affected while seeing so many hundreds attending mass. I see the great necessity of learning the French language, which I think I may possibly do very soon; at least so far as to be able to speak to the people. In concluding, I am very comfortably situated, and have everything necessary. I lodge at Mr. Shea's, and I assure you they are a very pious family, and very kind."

238. Shortly after he entered on his work in that city,

the place of preaching was found too small. The Society bought a lot in St. Ann Street, in the summer of 1815, for £400. A subscription of a thousand" (Mr. Langlois does not say whether dollars or pounds,) "in Quebec, and two hundred and fifty in Montreal." Our principal authority says of Mr. Strong,—"He was a young man of about twenty-three years of age, of some ability; but without that mature judgment by which a preacher in a new mission and a city should be distinguished."

239. The Rev. RICHARD WILLIAMS, who was the second Missionary sent to Canada by the English Conference, went to Montreal in 1815, about the time, we suspect, that Mr. Burch left. The principal part of the Society adhered to him, and took possession of the Chapel as having been principally built by funds collected in the old country. Still, as the Upper Canada Presiding Elder kept a preacher in the city, the society and congregation were divided; and an unseemly state of things was presented to the world, till the year 1820, when the difficulty was adjusted by the British and American General Conferences.

240. Mr. Ferguson was in Montreal during the commence ment of this turmoil, and his sympathies were evidently with the Canadian preachers, British soldier though he was. He thought as they were the first to occupy the ground, they ought not to have been disturbed. He had received kindness from the Methodists indigenous to the country; and there were stronger affinities in the emotional little Irishman for the demonstrativeness of those trained in a new country, than for the orderly characteristics of the European brethren.

241. "The Chairman from Halifax visited Quebec in the autumn of 1815, and removed Mr. Strong to Montreal, where he spent some little time. He married the same year, and

was removed the following year to Nova Scotia." Mr. Williams, who was a man of wisdom and circumspection, was sent to take Mr. S.'s place in Quebec. "He succeeded in getting up the old St. Ann Street Chapel, which was opened April, 1817." But we are anticipating. It may be in our power to furnish more particulars concerning these two ministers hereafter.

242. Where the several brethren, under Elder Ryan's jurisdiction, were stationed from year to year during the period we have just gone over, it is hard to determine. Mr. Rhodes began during the war on the Augusta Circuit, but in 1813 Mr. Adams found him on the Long Point Circuit. Mr. Culp stayed in that Circuit the year after, and Mr. A. was his colleague. The writer has traced Messrs. Culp and Prindle on Yonge Street during some part of the war time. During the latter part of our period, Mr. Harmon was laboring near Lake Simcoe. Mr. Whitehead, though he began the war on the Smith's Creek Circuit, the writer has traced him through the Bay of Quinte country, Bastard, and the settlements on the Rideau, before the war ended. He was remarked as being very loyal, agreeable in company, and for carrying a little tea in his saddle-bags—a luxury then hard to obtain, which made his visits to the female part of the families he called upon doubly acceptable. The dissipating effect of the war spirit and proceedings kept them from meeting with great success. Doubtless their labors prevented much harm. But after the lapse of three years, the number of members appeared as diminished one half; that is, by comparing the returns of 1812, with those of 1815.

243. Before we close this "SIXTH BOOK," and the FIRST VOLUME, we must follow our principal subject, the Rev. Wm. Case, during his three years labors in the United

States, where he was detained by the state of hostilities between the two countries. During the years 1812 and 1813 he was in charge of the Oneida District as Presiding Elder; a District which comprehended ten Circuits, such as Circuits were then, and seventeen preachers, of whom he had the oversight. In 1814 he was Presiding Elder on the Chenango District, embracing eight Circuits and fifteen laborers. These were wide fields to travel over, and at that time quite new and rough. At that period he is remembered by Dr. Peck as the urbane and dignified minister, clothed in parson grey, breeches and stockings.

244. In those days his ministry was a power, as will be seen from the following extracts from Rev. Dr. Peck's "Early Methodism," which is almost the only source whence we get any information concerning that part of his career:—"William Case was appointed Presiding Elder on the Oneida District, in 1812. It embraced the same ground over which he had travelled during the two preceding years, under the name of the Cayuga District, with the exception of the Cayuga and Scipio Circuits. The work was enlarging very much in the Black River country, which at this time was embraced within the bounds of the Oneida District."

245. Speaking of Ostego Circuit in that District, in 1812, Dr. P. says,—"The fire spread over the Circuit. The same mode of visiting which we have described, was pursued elsewhere with the same success, and an army of recruits was gathered into the Church before the first Quarterly Meeting of the year. The Quarterly Meeting was held in a barn in Minden, in the month of December, and a warm time it was in the old barn, although it was severely cold without. On the stage were William Case, Ebenezer White, Ralph Lanning, and Jonathan Huestis, all now safely landed on the blessed shore."

246. Speaking of Ebenezer White, our author says, "His prayers were the most perfect specimens of simple, earnest, and believing pleadings with God that can be imagined. They were always pertinent, and seemed to reach every particular case. He was always in the spirit of prayer; his mouth always filled with appropriate words, ready to speak to God without circumlocution. On one occasion, when the Presiding Elder, Rev. Wm. Case, was opening a love feast by prayer, his feelings became so excited that he paused and gave vent to his tears. All hearts were melted and mingled in holy sympathy. A moment elapsed, and the voice of Father White was heard. He took up the train of thought where Mr. Case left it, and proceeded for several minutes in the most earnest and devoted strain of supplication; then on closing a sentence, he paused, and Mr. Case resumed the thread of prayer and closed. There was a most glorious unity in the prayer, for there really was but one prayer made, although the two took part in it."

247. Our author goes on in a passage which reveals Case's purpose of returning to Canada. "In 1814 Chenango District was formed from the northern part of Susquehanna, and the eastern part of Genesee. William Case was the Presiding Elder." The Chenango was the Circuit on which Mr. Peck's family resided. He says of it as follows,—"In 1814, Ralph Lanning and Nathaniel Reader" (one destined to labor in Canada,) "were our preachers. Lanning was a sensible man, a sound theologian, and a systematic preacher. Reader was earnest and eccentric. Another Camp-meeting was held this year on the same ground which was occupied the year previous. Here Michael Burge appeared as Elder in the place of William Case, who was making preparations to take charge of the

Upper Canada District. Burge came from the south, and was impetuous, assuming, and overbearing. It was first supposed he came expecting to take charge of the Chenango District the next year. If he had any ambition in that direction he was disappointed, for he did not take with the preachers, and never had anything in the Conference but hard Circuits. At the Camp-meeting referred to, Burge preached a slam-bang sermon, which made more people angry than it converted, while popular and telling discourses were delivered by George Harmon, Israel Chamberlain, George M. Densmore and others. It was a time of power, and much good was evidently accomplished."

248. Mr. Case, during a part of the time under consideration, was in a position to see some of the horrors of war, and to alleviate some of its miseries, and, among the rest, to minister to the souls and bodies of some of his Canadian brethren, whom he had known in former days, and whom he found in captivity. This will appear from the following extracts of letters written by him at two different intervals.

249. He says: "I was present a few hours after the battle of Sackett's Harbor, where I witnessed a scene of death and carnage more moving than ever I saw before. Numbers lay cold in death. Many were groaning with their wounds and bleeding in their gore. Myself and two preachers were in Rutland, about ten miles from the Harbor, and were about to commence clearing off a camp-ground, but on hearing the cannon and constant roll of small arms we gave up the idea of work and betook ourselves to prayer. Such sensations I never realized before. We knew many of our acquaintances were there, among whom were brethren in the Lord. We thought on the condition of the women whose husbands and sons were exposed; the welfare of our country, where so much

was at stake, and the honor of the nation concerned; but more than this a thousand times—the immortal interests of the thousands who were engaged in the contest; and here, I know not that I felt any partiality for Americans more than Englishmen: all of one creation—alike the subjects of redeeming blood, all accountable to the King of kings, and deserving the same condemnation. With these reflections we immediately called the household and fell upon our knees in prayer, and the Lord poured on us the spirit of supplication. We wept aloud and prayed most fervently to the Ruler of nations and Saviour of men that he would pardon our national crimes, save men from death, protect the Harbor from conquest, and have mercy on the souls of those constantly falling in battle. You may suppose that the constant sound of the instruments of death gave weight to our concern, and ardency to our petitions, with all that grace could inspire.

250. "We then mounted our horses and set out for the scene of action, that, if possible, we might afford some assistance as ministers, and administer consolation to the wounded and dying. When we reached the Harbor the British had retreated to their shipping, leaving part of the dead and wounded upon the field of battle. These, with our own men, were brought in from the field; the dead were stretched side by side in rows, and the wounded on beds and straw in as comfortable a condition as could be expected. We were conducted by a friend to the several hospitals, where I saw the distress of about eighty wounded. I cannot describe my feelings to hear the groans of the wounded and dying, some pierced through the body, others through the head, some bruised by the falling of timbers, others with broken bones, and one whose face was shot away, (save his under jaw,) by a grape-shot. He was yet breathing strong. This was a shock-

ing view. Some were in such pain they could not be conversed with; others being fatigued and broken of their rest were asleep, but we conversed with many who manifested seriousness, whom we pointed to the suffering, bleeding Saviour, and exhorted them to look to him for mercy. Here I saw how useful a faithful and feeling chaplain might be. The best opportunity would present itself in alleviating the miseries of men in some degree, by procuring such things as the distressed most needed, and by comforting them in their afflictions; and here he might be heard though at another time his counsel might be slighted.

251. "In conversation with the British wounded I found a serious young man who had been a hearer of the Methodists in Ireland, Quebec, and Upper Canada. His name was Hornbrook, and he belonged to the 100th regiment; also a brother, Charles Pratt, one of our militia, badly wounded. Both were glad to see and talk with their preachers.

252. "Having been without bread a long time, many of the militia were very hungry. Some wanted coffee, some milk, some bread. We gave them the biscuits we carried down, but could procure no milk for them. I really desired to stay with them; my heart thirsted to do them good. One young man who was wounded told me his brother was killed in the battle. His parents, I believe, live east of the Connecticut River. We were then conducted to the remains of Col. Mills, of the Albany volunteers. He and the British general, Gray, were laid out together, both brave, 'by mutual wounds expired,' but now sleep peacably together. Among the wounded I heard no swearing. In this battle several of our brethren suffered. Brother Greaves, an ensign in the militia, living near the Harbor, and several others were taken prisoners. He has written from Montreal to his family. Brother Fay,

of Ellisburgh, was wounded in the first part of the action, and in attempting to make his way home, fell in with a body of Indians who had landed further up, who shot him several times, scalped and mangled him in a horrib'e manner. His body was found some time after, and interred by his father near the place. It seems the Indians were somehow interrupted, and in their hasty flight left the scalp and knife, which were found near the body. Brother F.'s money was found near him on a root; his scalp is in the possession of his widow.

253. "On leaving the harbour, we called on some brethren, who, with their neighbors, carried down several gallons of milk, and distributed among the wounded. We also represented their case to the congregation at the close of the Camp-meeting, when twenty-five dollars were contributed and put into proper hands, who purchased coffee, sugar, and other delicacies which they most needed, and from time to time distributed among them. For this they were very thankful, and both English and American blessed me with many good wishes when I again visited the hospital, four weeks ago. I found Hornbrook had so far recovered as to be able to hobble about. Of seventy-five wounded, twenty-one died. They carried most of their wounded off the field, to their boats, in time of battle. Brother Pratt has also recovered. The body of Col. Mills was removed to Watertown, where his funeral was attended by a numerous assembly of soldiers and citizens, where a sermon was preached on Prov. xxii. 1, when several traits in the character of the amiable Colonel were proposed for imitation. The assembly were moved, and wept.

254. "Our preachers on the lines have frequent opportunities of preaching to the soldiers, who are very fond of

hearing. We find it necessary to avoid all political discussions, both in public and private." Such was the spirit of the Methodist preachers along the lines in the war-time. The acquaintance which these itinerants had formed with the people on both sides before the war, prepared them to act the part of good Samaritans to the wounded and prisoners. This is further exemplified from another extract from a letter of Mr. Case's, which we subjoin.

255. Under the date of "Albany, Oct. 26, 1813," he writes as follows:—"This moment I have returned from a visit to the barracks in Greenbush,"—where the Canadian prisoners were kept—"in company with brother Merwin," who will be remembered as once stationed in Montreal.

256. "Having been kindly indulged by Col. Larned, commandant to the prisoners, we most joyfully embraced the privilege of proclaiming to them the sweet liberty of the Gospel. They were called together by their officers, and a more attentive congregation I never expect to address again. As soon as we began to sing there was weeping; and immediately on our kneeling to prayer they all knelt down, and here and there we heard the voice of Amen to our petition for their salvation. I could not solve this till after the service. To my great surprise and mingled grief and joy, several brethren and acquaintances from Canada came and made themselves known to us; they were militia in arms, and were taken near Fort George. Among these were Messrs. George Lawrence, leader at Four Mile Creek; William Clinton, from the head of the lake, and Russel Hawley, brother of David Hawley, of the Bay of Quinte. Their captivity was an affliction which made friends more consoling."

257. Mr. Case says the Canadian prisoners "were militia in arms," but Mr. Lawrence was an exception. The reader

will remember that he was one of the Methodist Palatine stock, and brother of John Lawrence, the second husband of Mrs. Philip Embury. In the war-time he was so advanced in years as to be exempt from militia duty, although his sons bore arms, and one of them was wounded the day his father was taken prisoner. Mr. L., senior, kept about the peaceful avocations of his farm, and continued to meet his little class in his own house in those stormy times. He was made a prisoner at his own door at Cross-Roads. The writer, though only a child of four years, was there, and remembers well his arrest, as he does all events consecutively since the battle of Niagara. The Americans were then in the occupancy of Fort George, and a portion of the British army were entrenched at the Cross-Roads, about half a mile from Mr. Lawrence's residence. A general skirmish had taken place all that morning between the pickets and advanced guards of the two armies. A body of only ten American Indians, or white men disguised like Indians, advanced towards Mr. L.'s, where an officer's mess was kept and a guard of thirty soldiers posted. The cowardly officer of the guard, one *McLeod*, (let his name go down to posterity,) threatened to "cut off the first man's head who fired a shot;" and, to the everlasting disgrace of British soldiers, they took to their heels and fled to the camp, leaving the women and children to the mercy of the savages. These latter, when they came up, shot a corporal of the Glengarries, a Mr. Smith, who chanced to be there, and who boldly stood on his defence. Mr. L. thinking the matter some *emeute* between the British soldiers and our own Indians, passed through the front gate into the road, and gave one of the savages his hand, who took and held it, while another came up with an angry countenance and grasped the old gentleman by the neck-cloth, and made him a prisoner. He and poor Smith, whom only the

courage of a woman, Mrs. Cassady, kept the savages from killing outright in the house, whither he had crawled, were led away from our sight. Smith died on the road. The alarm was given before any one had broken his fast. We all fled. The writer's mother and her four youngest children, passing the camp, found the army preparing for march, and an elder son and brother just mounting his horse with a view to coming to our rescue. We followed the retreating army through the Black Swamp Road all that weary day, and broke a twenty-four hours' fast at sunset. We had the supreme felicity of extending the hospitalities of our humble house in York to Mr. Lawrence, whom we all revered and loved as a father, towards the close of the war, on his way back from captivity. The writer met this saint of God "in age and feebleness extreme," and found him rejoicing in hopes of the everlasting rest. The critical reader will please pardon this short episode, designed to present a little tableau relating to the war, and to preserve the memory of a worthy man.

258. Mr. Case goes on, "By them" (the prisoners,) "I was informed that in consequence of the troubles there had been no preaching in that part for some time; that Mr. Ryan and others were travelling and doing all the good they could for God and souls: that none of our brethren had been killed. Brother Merwin has permission to preach to them every week, and he has appointed to do so every Tuesday afternoon, if the weather will permit. They are a mixed multitude of English, French, &c., amounting to about five hundred and fifty nine, but very anxious for meetings. Brother Merwin is to send them Bibles from the Society in this place, and other books. O pray for them!"

259. Happily the scenes of carnage and misery which has passed before us, arising from the strife between two sections

of a race of men, who should never be otherwise than friends and allies, was about to close. The Canadian preachers wer to regain the privilege of attending the Conferences of their brethren in the States. A number of active and zealous young aborers, who had been called into the ministry on the southt side of the national line of demarkation during the war, were soon to come over to Canada's help. And Mr. Case, our principal subject, was now already making preparations to return to his first field of ministerial labor, never to leave in till summoned to his reward. That uninterrupted Canadia life till its close, will be the subject of a SECOND VOLUME.

END OF THE FIRST VOLUME.

Guelph, 1867.

NOTES EMENDATORY

The author has disclosed to the reader in the Preface the difficulties under which he has labored from the late arrival of materials, or information sought. The non-arrival of these, in some cases till after the part to which they belonged was printed, has occasioned some deficiencies and some inaccuracies. These we now propose to remedy, so far as the means at our disposal will enable us.

N. B. We shall give first the *number* of the *page* and *paragraph* where the correction is to be made, in each several case, and then *the correction itself*; also, the correction will be numbered, the number being contained within a parenthesis, thus: (1,) (2,) (3,) &c.

(1.) Page 8, paragraph 15. There *was* a Lutheran Minister in Matilda, a good man, the Rev. Mr. Swartzfader; and one in the Bay of Quinte, near Bath, the Rev. Mr. Scammerhorn.

(2.) Page 25, paragraph 13. Ryan is well remembered both in Dunham and Sutton, C. E., by the oldest people, even to this day.

(3.) Page 26, paragraph 14. We can now supplement our deficient account of the Rev. Daniel Pickett by the following:—He "was born in the State of Connecticut, New Milford, on the 14th July, 1771. His parents were members

of the Church of England, and much attached to the king, and that side of the question, during the war. When quite young—perhaps between twenty and twenty-two—he married Miss Ingersol, a sister of the late Charles Ingersol, Esq., of Ingersol, in the county of Oxford, which county he represented for several years in our Provincial Parliament. This lady died early in life. Mr. P. subsequently formed another matrimonial connection. It was about the close of the last century that he emigrated to Canada. He departed this life on the 14th of July, 1854, in sure and certain hope of a glorious resurrection unto immortal life." (Minutes of Niagara Conference, M. E. C.)

(4.) Page 35, paragraph 27. Robert Perry had married young, but his wife died and he was a widower during the time he travelled.

(5.) Page 57, paragraph 63. It was a mistake to say that Jewell was a native of *Ireland*—he was more likely born in Pennsylvania.

(6.) Page 74, paragraph 96. "Missiqoi" should be *Missisquoi.*

(7.) Page 91, paragraph 123. We might have added Vannest's sleeping between two logs in the woods of Nelson, to the other cases there mentioned.

(8.) Page 131, paragraph 27. The incident here mentioned in connection with Perry's name is placed too early. It did not occur till during one of his later appointments to that Circuit.

(9.) Page 169, paragraph 24. A very grave omission is made in the list of stations for the Upper Canada District in leaving out *Detroit*, with the name of its preacher, *William Case.*

(10.) Page 234, paragraph 81. The author suspects he is wrong in pronouncing the "Father Miller" on whom Ryan and Bœhm called in their journey, a "Palatine, and the grandfather of the Rev. Aaron Miller." It is, perhaps, more likely that it was not the German-Irish Gerret Miller of Earnestown, but George Miller, a real Dutchman, who lived on the Bay Road, between Kingston and Adolphustown.

(11.) Page 245, paragraph 105. We have since learned that Kilbourn was countermanded, and never went to the Stanstead Circuit at all.

(12.) We said, page 15, that the decrease in 1799 was the "*first*" reported for Canada:" it was the *third*.

(13.) We failed to say, page 20, that Samuel Coate remained at Baltimore a *second* year, which he did.

(14.) We wrongly spelled the Vergennes Circuit, in Vt., calling it "*Verginnes*," on page 25.

(15.) It was a mistake, page 26, to say that Ryan was ever Case's "*Presiding Elder*," which he never was.

(16.) We now supplement paragraph 24, page 33, with the following obituary of Mr. Pearse:—

"Rev. Gershom Pearse was admitted on trial in the New York Conference in the spring of 1803, and stationed at Plattsburgh. His appointments thereafter were as follows: In 1804, at Fletcher; 1805, Niagara; 1806, Oswegotchie; 1807, Dunham; 1808, Saratoga; 1809–10, Granville; 1811, Thurman; 1812, Grand Isle; 1813–14, Cambridge; 1815–16, Montgomery; 1817–18, Sharon; 1819, Albany; 1820, Coeymans; 1821–22, Chatham; 1823–24, Granville; 1825–26, Pittsfield; 1827, Burlington; 1828–29, Redding; 1830–31, Hempstead and Huntington. At the Conference of 1832 he became superannuated, and continued in that relation to

the period of his death. Brother Pearse is remembered by the older members of the Conference as manifesting much more than ordinary ability. His intellect in force and habit is best described by the expression 'long-headed.' He was a devout man, at times a most powerful preacher. His sermons, weighty with thought, fervid with feeling, and in power of the Holy Spirit, made a deep and abiding impression. He died in much peace at Milan, Ohio, on the 23rd of March, 1865."

(17.) "Upper Canada *Lower* Circuit" was Coleman's appointment in 1796, instead of "Upper," as stated on page 42.

(18.) The "Upper Circuit" was Woolsey's first in Canada, instead of "Lower," as stated on page 45, first line.

(19.) Since the first impression was thrown off, the following obituary of Woolsey has come to hand, which supplements the first paragraph on page 46 : —

"Rev. Elijah Woolsey was born July 26, 1771, in Marlborough, Ulster county, New York. His parents were pious; his mother especially was deeply devoted to God, and no doubt imparted to him early religious instruction.

"As a result, probably, of the piety and prayers of his parents, he was converted to God in his youth, and at twenty years of age entered the itinerant ministry, and was stationed on Cambridge Circuit.

"In 1794 he volunteered his services for Canada. He was then but twenty-three years of age. Not only was the country which he had chosen as the field of his toil a new country, destitute of many of the comforts of civilized life, but the road to it for some hundreds of miles was an almost unbroken forest. His route lay up the Mohawk River to its source, thence down Wood Creek to Lake Ontario, and across the

lake into Canada. His companion in this missionary enterprise was the late James Coleman. Their most feasible method of travelling was by canoe; and after incredible toil and hardship, sleeping from fifteen to twenty nights in the woods, they accomplished their journey.

"Here he laboured with diligence and success for two years, and left a grateful memorial of himself in the hearts of the people. He continued to fill various Circuits, stations, and districts, often preaching under the influence of power from on high, and participating in many gracious revivals of religion, until 1835, when he was returned supernumerary, in which and the superannuated relation he continued until his death.

"After desisting from the regular work of an itinerant minister, he chose for his residence Rye, Westchester county, N. Y., where he endeared himself to the people by preaching when able, assisting it the various social means of grace, and uniting in affectionate Christian intercourse. His decease was preceded by a long and gradual decline, during which he exhibited Christian resignation and cheerfulness, and his spirit often rejoiced in God his Saviour.

"Father Woolsey was a man of great benevolence of character, and amenity of manners. He seemed to have the happy art of attaching to himself his associates without effort on his part, and those attachments were lasting as life.

"He was a holy man, a good preacher, and he shall be held in everlasting remembrance."

(20.) The two years, 1796 and 1797, during which we were unable to account for Jewell, on page 57, were spent on Somersett and Dorchester Circuits, Maryland.

(21.) James Aikin's death took place in 1823, instead of "1821," as we erroneously stated on page 64.

(22.) Vannest was a Superannuate 39 years, instead of 21, as stated page 82.

(23.) Dr. Reed says Philip Ayre, mentioned page 140, located in 1836.

(24.) We could give no satisfactory account of Lansford Whiting, on page 192, but we here subjoin his obituary :—

"Lansford Whiting—for want of correct information we are not able to say when or where he was born, but it appears that he was made a subject of the converting grace of God, and became a member of the Methodist Episcopal Church about the year 1804.

"He entered the travelling connection in 1808, and was appointed to labor on Plattsburg Circuit; in 1809 he was stationed on Dunham; 1810 on Thurman; at the Conference in 1811 he volunteered to accompany Bishop M'Kendree to the Western Conference. After his departure from New York he was taken sick on board the sloop, in which there were a number of preachers returning from Conference; upon consultation, it was thought best to put him on shore at Poughkeepsie, for the purpose of obtaining medical aid, and he was accordingly put on shore on Thursday evening, and committed to the care of Dr. James Covell. On the next day it was discovered that his disorder was the small-pox, which it seems he had taken while attending the Conference in New York, and which proved to be of the confluent kind.

"His disorder was severe, and its progress rapid, so that it terminated in death the Monday evening following, being the 4th of June, 1811, about the 25th year of his age.

"In all the relations which he filled among us, as a private member of the church, and as a travelling preacher, he was a young man of exemplary piety, and highly respected by those who knew him. In him the graces of the Spirit shone with

a peculiar lustre, and the tenor of his life seemed to be a living and practical comment on the gospel of Jesus Christ, his Divine Master. Seriousness, quietness, meekness, and patience, were some of his peculiar excellences, and in him these were seen in that degree which is seldom equalled, and perhaps never exceeded.

"His last illness, which terminated the mortal scene, was short and severe, and of a nature to give but little opportunity for conversation about the things of God, he not being able to converse without great pain; yet there was opportunity enough for him to express his firm confidence in his Redeemer, and the glorious hope of eternal life through him. From his conversation, which was solemn and savoury, (as reported by those who were with him,) we conclude that there is no room left to doubt that he has made a happy exchange of a world of sorrow and pain for a world of joy, peace, and everlasting happiness; where pain, sin, sorrow and death are all done away."

(25.) The total number on the same page is wrong—the true return was 3,173, for the year 1809-10.

(26.) The old Journals of the Genesee Conference state his brethren would not give George McCracken a "location" till certain "charges were answered." We find no record of the issue of the investigation. (To supplement page 199.)

(27.) Of Mitchell, whom we could trace no further, on page 212, we are now enabled to present the following obituary:—

"Dr. James Mitchell was born in the county of Monaghan, Ireland, in or about the year 1777. In his eighth year he lost his father, and his training, along with that of a large family of children, devolved upon his widowed mother. Soon after attaining his majority the family emigrated to America, and settled at Soudersburgh, in Lancaster, Pa., where there was at that time a flourishing Methodist Episcopal Church.

With this our brother connected himself, and in the year 1805 received license as an exhorter from the Rev. Solomon Sharp. The appointment to which he was then attached was on the old Dauphin Circuit. The year following he was received on trial into the Philadelphia Annual Conference. His first field of labor was on the eastern shore of Maryland. He was ordained in this city by Bishop Asbury, on the 22nd of March, 1808, and at the same Conference was transferred to the Genesee country, where he travelled one or two years, and endured considerable hardships, upon which, after he had become aged, he delighted to converse with his children and grandchildren. Here he frequently slept in the woods, with his saddle for a pillow, and the heavens for a covering. It was also while travelling in this country that he enjoyed the companionship of the Rev. William D. Lacey, with whom he afterward frequently corresponded, and for whom he contracted a firm and ardent friendship.

"He was ordained Elder by Bishop M'Kendree at Lyons, in the State of New York, on the 24th of July, in the year 1810. The two following years he spent in Canada, first at Montreal, (where, through his enterprise and activity, he succeeded in erecting a church building,) and afterward at Quebec. But not being pleased with this country, he wrote to Bishop Asbury desiring that he might be appointed to a more southern latitude. The manner in which his request was regarded by the first American Bishop may be discovered in two original letters, written by the hand of Asbury, and which have been preserved among his papers. The first of these is on a slip of paper of two inches in width. It is without date, and in these words: 'I have tried with all my might to release you from Quebec, but cannot; perhaps you had better take up the † (cross) and try it one year more.—F. Asbury.'

The other is on an entire sheet of paper, a large portion of which, however, is occupied by an affectionate letter from the venerable Henry Bœhm, who at the time of the writing was the traveling companion of Asbury. It is dated Baltimore March 19, 1811. The following is a copy:

"My Dear Jimmy,—Great grace rest upon you in your soul, and services for God and souls. I am pleased exceedingly to hear of your being well and doing well. It is not possible to know the importance of regular attention in a station like Quebec. Many peculiarities will attend changes. We wish to come as near to you as possible to have the fullest information of persons and things. You will be sure your brethren view you as placed in an important station, so remote from them. Accept their prayers and their confidence. We have no fears of your betraying your trust.

"I am most confidentially and affectionately yours,

"F. Asbury.

"P. S.—I think the probability is that your brother William will come to see you if you stay patiently a little longer in Canada. F. A."

"Upon the breaking out of the war of 1812, Brother Mitchell was permitted to return to the States, and was appointed to Dauphin Circuit. In 1814 he was married to Miss Eliza Brobst, of Lancaster County, Pa., the mother of Mrs. Dr. Nesmith, through whose kindness we have been furnished with much information with regard to her deceased father. He afterward travelled Chester Circuit, where the health of his wife having failed, he determined upon a location. In 1816 he matriculated in the University of Pennsylvania, and having attended the lectures there for some time, succeeded to a situation in the Southern Dispensary of this city. It was not long until he obtained a quite extensive and

lucrative practice, and took up his residence in Fifth-street above Spruce, where he continued to live until his departure from our midst.

"Dr. Mitchell received a location which he retained until about 1824, when he was again received into the Conference as a Supernumerary. Dr. Sargeant was also received at the same time. But so far as we have been informed neither of them at any time made any claim upon its funds. Dr. Mitchell and his family usually worshipped with the congregation of the Methodist Episcopal Union Church, in whose communion he also died.

"As far as his professional duties and health would permit, he continued to labor in the Church of God by preaching the Gospel and administering the Sacraments until the infirmities of advancing years entirely forbade all further toil. His first wife died soon after his settlement, and in a few years afterward he was united in marriage with Miss Eliza Landreth, the mother of the lamented Sarah J. Hurn, who, with her, died several years before him.

"He was greatly beloved by his family and respected by his friends. His confidence in Christ remained steadfast to the end. "In age and feebleness extreme," he at length lay down to die. The members of his family who stood at his bedside perceived no fearful struggles with the final messenger, but saw their parent as he calmly and without a groan surrendered his spirit up to God, and resigned himself to his last slumber. He died April 13, 1859, in the 83rd year of his age."

(28.) Paragraph 49, page 220, Peter Covenhoven was thirty years old when he entered the work.

(29.) On page 257 we made the increase for the year (1811–12,) too large—it was one thousand and ninety-one.